HUMAN DEVELOPMENT

The Jesuit Educational Center for Human Development
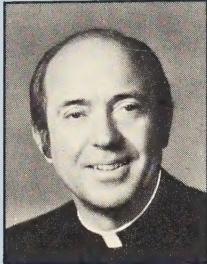
EDITOR-IN-CHIEF **James J. Gill, S.J., M.D.,** is a priest, physician, and psychiatrist. While working at the Harvard University Health Services during the past 12 years, Father Gill has served as psychiatric consultant to superiors of many religious congregations, formation personnel, and spiritual renewal centers throughout the world. During recent years, he has taught at the University of San Francisco, Loyola University (Illinois), St. John's University (Minnesota), the U.S. Air Force Chaplains School (Alabama), and the Graduate Theological Union (California). A member of the California Province of the Society of Jesus, Father Gill grew up in San Francisco and was ordained to the priesthood there in 1957. He has published more than 50 papers on topics related to religion, human development, community life, and psychiatry.
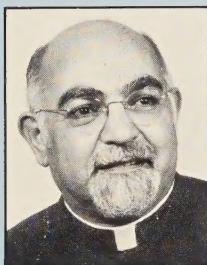
SENIOR EDITOR **Angelo D'Agostino, S.J., M.D.,** is a priest, physician, psychiatrist, and psychoanalyst. Father D'Agostino is a member of the staff of the George Washington University Medical School in Washington, D.C., and is Chairman of the American Psychiatric Association's Committee on Religion and Psychiatry. During the past decade, he has served as Director of the Center for Religion and Psychiatry of the Washington Psychiatric Institute Foundation and as a faculty member of the Washington Theological Coalition, Washington, D.C.

ASSOCIATE EDITOR **Linda Amadeo, R.N., M.S.,** is a nurse whose clinical specialty is psychiatry. A graduate of Boston College, Miss Amadeo has counseled and taught religious men and women in the United States, Canada, Europe, and Asia. She has served on the faculty of the Stritch School of Medicine at Loyola University in Chicago, the summer theological faculty at the University of San Francisco, and at St. John College in Cleveland. She has directed numerous workshops and programs for religious superiors, formation personnel, and spiritual directors.

ASSISTANT EDITOR **John Carroll Futrell, S.J., S.T.D.,** is a priest, author, spiritual director, and lecturer. A founder and presently a member of the staff of the Ministry Training Services in Denver, Father Futrell has directed religious renewal programs in the United States, Europe, the Far East, Australia, Africa, India, Sri Lanka, and Latin America. He was formerly codirector of the Institute of Religious Formation at St. Louis University and has taught Theology at Regis College, St. Thomas Seminary, and Iliff School of Theology in Denver during the past four years. He is a member of the Missouri Province of the Society of Jesus.

HUMAN DEVELOPMENT

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INFORMATION FOR AUTHORS

The editors are pleased to consider for publication articles relating to the ongoing work of those involved in helping other people through religious leadership and formation, spiritual direction, and counseling.

Manuscripts should be submitted in duplicate to the associate editor, Linda Amadeo, P.O. Box 218, Somerville, MA 02143. Copy should be typewritten double spaced on 8½ × 11 inch white paper with generous margins on each page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 5,000 words with no more than 10 listings in the bibliography; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, tite of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

All submissions should be accompanied by a stamped, self-addressed return envelope.

EDITORIAL

OUR SEXIST LANGUAGE PROBLEM

In our initial HUMAN DEVELOPMENT editorial, "Spring Breathes Life into Human Development" (Spring 1980), we faced what we recognized as an "inevitable question." Realizing that we were addressing a readership of thousands that might include even more women than men, we had to ask ourselves: Should our writers use only the pronouns *she* and *her*, use *he or she* every time, or repeat over and over *he/she, him/her?* Obviously, the choice would be optional, and consistency seemed to be called for.

We went on to report that after lengthy discussion our editorial staff had decided, "with full awareness of and (we believe) sensitivity to the Women's Movement, that we should proceed in the conventional, admittedly chauvinistic style for the first issues." We expressed our openness to changing our policy if our readers were to recommend that we do so. We invited all of our charter subscribers to "send us a note and let us know your preference."

Letters soon began to arrive. Sister Mary Ann Pauline Brasser wrote from Dubuque, Iowa, urging us to reconsider the temporary policy. She said: "I do believe that the sexist language can be eliminated rather easily without awkward juggling of pronouns." She went on to warn us that "women will be well represented among your subscribers . . . [and] HUMAN DEVELOPMENT will be well received and recommended if you do not proceed in the conventional chauvinistic style."

Not many days later Sister Joan Henehan, C.S.J., wrote from Honolulu saying: "I was pleased to see, too, that you addressed the question of sexist language in your editorial, but I was disappointed in your decision to opt for the status quo. Since you

invited your readers to let you know their preferences, I would like to register a plea for the inclusion of feminine pronouns. Since it becomes cumbersome to use both masculine and feminine pronouns together, may I suggest your copying the style of Matthew Fox, who uses the feminine in one paragraph and the masculine in the next?"

Sister Henehan reminded us that St. Luke used a literary device somewhat similar to the type she was recommending: "In portions of the Gospel . . . he followed a story about a man with one about a woman." She concluded: "In your sensitivity to the women's movement, it is my hope that you will assist in raising consciousness. It seems to me that the value of justice outweighs the value of grammatical usage and that language is one way to convey our sense of values."

Sister Mary Galeone wrote from New York, saying: "My only hope is that you reverse your decision about language. I believe that the language issue is important as a reflection of our beliefs and values; therefore, your decision to continue with sexist language is disappointing."

Actually, we made no decision to "continue with sexist language." From the start we have been seeking a way to comply with the desires of the writers of these letters, but the task would not be a simple one. As our new managing editor, Margaret Hale, has reminded us in private conversation, "It isn't very difficult for a writer to avoid the *he/him-she/her* style by using the plural, *they/them.* But I wonder whether the plural is as direct as the singular, and whether an article will lose some of its impact and become bland and tiresome." Still, she is in favor of a change. "It's an important matter, and one that means a great deal to women today. Justice is really what it's all about. The conventional manner of writing has been a perennial slighting of womanhood. Besides, I think some readers who are highly sensitive to the issue may lose sight of the content of an article because they are distracted by the sexist language."

We asked a member of our editorial board, Sister Marian Cowan, C.S.J., who is on the staff of the

Ministry Training Services in Denver, to express her thoughts about the problem. She replied: "Language is really controlling people's values in some ways. It has the power to do this. But I think our language is in a state of transition. In much of today's literature, but by no means in most of it, there's a real attempt to avoid sexist language and further the equality of the sexes." She went on to recommend that HUMAN DEVELOPMENT become a part of that improved literature. She wants us to "be in the forefront of this change, rather than come across as if we are resisting change or oblivious of the change that's going on."

Sister Cowan, in the course of our conversation, suggested that we not only ask our writers to avoid "fairly constant use of masculine pronouns," but also to be careful to talk about humankind instead of mankind, chairperson rather than chairman, and so forth. Then she recalled that in one of her own articles for HUMAN DEVELOPMENT she had sedu-

lously avoided sexist language but was frustrated in her intent by our policy. "I originally wrote: 'The spiritually healthy person does not live in a fallout shelter from reality. The spiritually healthy person, growing in the attitudes and value systems of the Lord, is challenged daily to make that value system, those attitudes, operative in the real order in the day-to-day experience of life." The printed version read: "The spiritually healthy person does not live in a fallout shelter protected from reality. *He* grows in the attitudes and value system of the Lord. . . ." If we were to abolish as far as possible all sexist language, her edited sentence might have read something like this: "Spiritually healthy people do not live in a fallout shelter. *They* grow in the attitudes and value system of the Lord. . . ." Sister Cowan's response was that "That would be better by far."

"The feminist movement, or the move toward feminine equality, is only part of the larger move-

ment toward social justice in the world," remarked Sister Cowan, in full agreement with what Ms. Hale had said. She continued: "If we really mean *he and she* when we print *he*, then we must devise a way to say what we really mean, particularly in the United States where a large segment of humanity takes offense or feels like second class citizens because of such practices. But I wouldn't go as far as saying *she* when we are writing about both women and men, as some people have proposed. And if we're talking about either men or women, I think we need to find a neutral ground or a neuter gender. We can say "a person"; *person* can be either masculine or feminine. *One* can be either; and words such as *we, us,* and *they* would indicate inclusion of both sexes. But to stop using *he* and substitute *she* would be just as bad as consistently using *he.*"

When I told Sister Cowan that several sisters had written to us to recommend that we publish every other issue using *she* instead of *he* or else edit every other article in each issue of HUMAN DEVELOPMENT in this fashion, she replied: "What that would say to me is that our journal has picked up the narrowness of the feminist movement, rather than the feminist concepts or the concepts that are broader than the feminist movement. We should be stressing inclusiveness within the totality of humanity, not separateness."

On the other hand, a number of religious women have told us that we shouldn't be worrying about sexist language. At a workshop in the East, one sister stated, "When you say *he*, we know you're referring to women too. We've been understanding the language this way ever since we were children." She continued, "When we recite the Creed at Mass and say 'for us men and for our salvation he came down from heaven,' we're not so unthinking as to suppose that women aren't included in the gift of salvation. We can interpret the language in HUMAN DEVELOPMENT just as easily." On the masculine side of the fence, Father John Futrell, S.J., our assistant editor, has told us that in both his writing and his lecturing he makes every effort to avoid using sexist language so that no one in his audience will be offended.

But why should women—as some sisters do—while reciting the psalms at morning prayer, have to change expressions such as "sons of God" into "children of God" to sense more deeply their personal relationship to him? Why shouldn't the translators of the Bible and those who compose liturgical prayers get rid of all the sexist language that can irritate or demean the Christian women who seek God through them? The fact is, at long last, efforts are being made at various levels within the Church to correct these long-standing inequities. That is precisely why we feel it is time for HUMAN DEVELOPMENT to move in the same direction and to do all we can to eliminate sexist language from our pages as quickly and thoroughly as possible.

To accomplish our aim we will need the cooperation of our readers as well as our writers. From our readers we will need a letter, note, or postcard whenever we slip (and I assume that's humanly inevitable). Our writers can further our efforts by excluding sexist language from their manuscripts. This can easily be accomplished by allowing someone sensitized to the issue to read and suggest, if needed, language corrections for the article. To assist writers, and at the same time preachers, teachers, religious formation personnel and others engaged in work that involves communication in language that can easily reflect sexual bias, we intend to print a practical, full-scale article on the subject in the future.

We hope our readers will be pleased with our decision. It hasn't been made with a feeling of pressure. Almost all of the letters we received that urged us to take this step were reasonable, persuasive, and helpful. We are grateful for them all.

James J. Gill, S.J., M.D.

Homosexuality Amoral?

I would like to point out that now and over the centuries homosexuals have been more sinned against than sinners. Second, I must criticize anyone—priest, physician, archbishop, or nun—who takes excerpts from the literature without soundly clarifying the social and religious climate that historically produced the literature on a topic such as gayness. Historically, the research of Bieber is invalid, as is that of many others, because the only homosexuals who sought treatment were those that accepted the "gayness is sadness" philosophy. It was the only philosophy permitted in print until several years ago.

As a physician who treats pain that is both physical and emotional, I feel the primary duty of the religious community is not to further condemn patients or parishioners in pain by using unscientific data but to help them realize that God did not make them wrong and that sin plays no part in their thought process.

Donald R. Schnipper, M.D.
Grosse Pointe Park, Michigan

I found the recent article on homosexuality especially helpful for my work as a counselor and vocation director.

Andre Leville, C.S.C.
Notre Dame, Indiana

Useful in Various Ways

I have been a subscriber to HUMAN DEVELOPMENT since its beginnings, with no regrets. The various articles enrich my own spiritual and professional growth as well as provide excellent content to be shared in my ministry of working with parents and teachers.

Loretta Jean Schorr, C.D.P.
Pittsburgh

I have been very pleased with HUMAN DEVELOPMENT. It has been very helpful to me in my ministry as coordinator of community on our provincial team since I often deal with informal counseling, spirtual direction, and burnout of sisters. I have also found it beneficial in understanding myself better.

Denay Ulrich, S.S.N.D.
Mankato, Wisconsin

Greetings from all of us here at this pastoral center. These few lines are to let you know that we appreciate deeply the contribution HUMAN DEVELOPMENT makes to the field of growth in ourselves and in those we work with through courses, seminars, retreats, etc. The depth and balance of the articles as well as their timeliness fill a need that we all experience.

Joe Knecht, S.J.
Patna, India

Clandestine Intent

HUMAN DEVELOPMENT is a marvelous publication and keeps getting better. I only hope I can retrieve my first three copies, which my friends have walked off with, promising to subscribe on their own. No one is going to know when my next copy comes in.

Anita L. Yates
Temple Hills, Maryland

Expanding Zambian Seminary

As the enrollment in our Major Seminary is increasing year by year, I would like to make an appeal for our seminary library, one of the most important factors in bridging the gap between the academic life of study and the personal life of prayer. It is through reading and private reflection that the student comes to understand the Christian message and to relate it to his life, and in doing so makes the Good News his own.

To realize the seminary's ideals (related to courses, spiritual formation, liturgy, etc.) we need tools—namely books. When our seminary opened in January 1978 I made an appeal to local institutions and individuals. The response was not very encouraging. I am wondering whether there would be any possibility for you to consider our situation and help toward the furnishing of our library. Any assistance offered will be very much appreciated.

The Reverend Peter Lwaminda
Rector
St. Dominic's Major Seminary
P.O. Box 8191
Lusaka, Zambia

Correction: We regret that in our Spring 1981 issue we misprinted the name of Jordan Aumann, O.P., who so thoughtfully wrote from the Pontifical University of St. Thomas in Rome.

The Challenge of Ministry
A FUNDAMENTAL ISSUE IN RELIGIOUS DEVELOPMENT

JOHN CARROLL FUTRELL, S.J.

During recent years one source of anxiety frequently expressed by priests, religious, or lay people engaged in apostolic works has been a nagging doubt that being a Christian really makes any difference in our service to other people. What, after all, are the ministries that apostles do? If we describe them concretely, ministries are human services performed in response to the human needs of people. Some services, such as administering the sacraments, are obviously religious, but most are not. They can be and are done by nonbelievers, sometimes working on a team with Christian apostles. Thus, an anxious question is posed at times: "What do Christians do that makes them different?" Often the answer must be, "Nothing."

Another source of anxiety and stress for many apostolic persons is identification of professional success or failure with apostolic success or failure. The Lord has given some persons five talents, others two, others one (Matthew 25:14-30). If I happen to have five and so am very effective in my work, for example as a teacher, I may decide that I am therefore a wonderfully successful apostle. As a matter of fact, I may be no more apostolic than a nonbeliever teaching the same subject. If I have only one talent and so my work is mediocre, for example as a social worker, I may judge that I am therefore a failure apostolically. As a matter of fact, the Lord may be using me as he used the Curé of Ars.

When I get together with friends of mine who went through the first ten years of school with me, we sometimes talk about our memories of the sisters who taught us. Some were marvelous teachers, but we do not remember much about them other than that fact. One sister was an awful teacher, not very bright, too sweet to be a good disciplinarian, and completely disorganized. We all remember her clearly. All of us agree, now that we are over 50 and have lived a lot, that this sister has had an effect on the quality of our lives during all these years. Of course, we did not articulate this or reflect on it as children in school, but now as adults we do. This sister was full of God, and somehow she got across to us nonverbally the message that "Little girl, little boy, Christ is in you, and you must live out of that during your whole life." For 30 years this sister was the most evident professional failure and the greatest apostolic success in that school.

CHRISTIAN SERVICE IS MISSION

What makes Christians different in serving people, then, is not the service we do for them. What makes us effective apostolically is not the degree of professional success or failure experienced in doing our best with the gifts God has given us. What makes Christian ministry different is what Christians *see* as the meaning of these human services in response to the human needs of people. Whether carried out by priests, religious, or lay persons, all Christian ministries are means to carry out the mission of the Church in the world. What distinguishes Christian ministry from identical services done excellently and with selfless dedication by nonbelievers is the fact that as Christian ministry, these human services are instruments

consciously intended to accomplish the mission of the Church. Apostolic success, then, is measured by how effectively the mission of the Church is carried out through the ministry, rather than by the professional excellence of the human services. These are Christian ministries because of the faith vision of the ministers, which enables them to grasp the mission of the Church.

FAITH VISION GIVES MEANING

Biblical faith provides the vision of all reality—the whole of the universe and the whole of humanity, from creation until the end—caught up by its very existence in a tremendous, dynamic movement of love. This love flows from God across all the eons of history, gradually filling all creation. This love comes to us through Jesus Christ, and the Holy Spirit is re-creating everyone and everything into the transparent embodiment of nothing but this love, until finally the Lord Jesus will come again, and God will be All in all. Within this faith vision, all human life and all human action and all Christian ministry find their ultimate meaning. This vision reveals that the providence of God is his actual love in history. It reveals that Christian ministry is the actualization of this love in the world: the actualization of divine love in human lives and human actions and human institutions. It reveals that the fulfillment of the Kingdom of God is the transformation of every created reality into the embodiment of the love of God, into the glory of God.

KINGDOM IS A LOVING COMMUNITY

The Kingdom, in the Bible, is not a people or a place. The Kingdom is an *event*. It is the presence, here and now, of the Holy One, of God himself, in our very midst, in the human situation, in this world, in history. The mission of Jesus Christ from his Father was to bring the Kingdom to be. Jesus accomplished this through his death and resurrection. Because of the Paschal mystery of Jesus Christ, the Spirit of the risen Jesus now fills the universe and is present within all persons. "The Kingdom is within you" (Luke 17:21). The Christian paradox is that the Kingdom is at the same time *already* and *not yet*. The fulfillment of the Kingdom means that the presence of the Spirit of the risen Jesus in all people and in the world must be made *manifest*—must be incarnated in all the relationships of all human persons with one another, expressed in their social structures and in their political and economic institutions and in their way of using all created things. The Kingdom will be fulfilled when all human persons have formed an interpersonal community of love with one another in communion with Father, Son, and Holy Spirit, so that the reign of God is universally real and visible.

St. Paul tells us, "The Kingdom of God is . . . a matter of . . . justice, peace, and the joy that is given by the Holy Spirit" (Rom. 14:17). Origen says that Christ is waiting for his glory to shine forth in the totality of his body (*In Levit. Hom.* 7. n. 2). The Greek Fathers marvel that when the Kingdom comes, the "image will be revealed"—the splendid image of God now hidden in human persons. Gregory of Nyssa insists that the image of God in persons is within the concrete totality of *all humanity united in one body*, seen by God eternally and to be realized at the end of time (*P. G.* 44, 185 C). Because of the profound vision of the Greek Fathers of the divine economy of creation and salvation as the "deification" of human persons and of the universe, Byzantine theologians, such as Lossky, present the fulfillment of the Kingdom most richly. When the Kingdom comes, what is wanting in the sufferings of Jesus will have been filled up. The universe itself will be transformed, and the Lord Jesus will come again.

ST. PAUL PROVIDES A SUMMARY

Listen to St. Paul:

For I reckon that the sufferings we now endure bear no comparison with the splendor, *as yet unrevealed*, which is in store for us. For the created universe waits with eager expectation for God's sons and daughters *to be revealed*. It was made the victim of frustration, not by its own choice, but because of us who made it so; yet always there was hope, because the universe itself is to be freed from the shackles of mortality and enter upon the liberty and splendor of the children of God. Up to the present, we know, the whole created universe groans in all its parts as if in the pangs of childbirth. Not only so, but even we, to whom the Spirit *is given* as firstfruits of the harvest to come, are groaning inwardly while we wait for God to make us his sons and daughters and *set our whole body free*. (Rom. 8:18-23)

CHURCH COMPLETES CHRIST'S MISSION

The mission of Jesus Christ from his Father to bring the Kingdom to be is carried out incarnationally by the Church in history. The people of God, who organize into a human community because they share the experience of the gift of faith, continue this mission generation by generation until the Kingdom will be fulfilled and the Lord Jesus will come again. Pope John Paul II in his profound encyclical *Rich in Mercy* (December 2, 1980), wrote: "It is obvious that the Church professes the mercy of God revealed in the crucified and risen Christ, not only by the word of her teaching but above all through the deepest pulsation of the life of the whole people of God. By means of this

Even where people have not yet heard his name, the Kingdom is within them.

testimony of life, the Church fulfills the mission which is a sharing in and, in a sense, a continuation of the messianic mission of Christ himself'' (No. 13). St. Paul, in describing his own mission, articulated the mission of all of us who together are the Church:

It is now my happiness to suffer for you. This is my way of helping to complete, in my poor human flesh, the full tale of Christ's afflictions still to be endured for the sake of his body which is the Church. I became its servant by virtue of the task assigned to me by God for your benefit: to deliver his message in full; to announce the secret hidden for long ages and through many generations, but now disclosed to God's people, to whom it was his will to make it known—to make known how rich and glorious it is among all nations. The secret is this: *Christ is in you,* the hope of a *glory to come.* (Col. 1:24-27)

CHURCH'S MISSION CLARIFIED

The mission of the Church, then, is to proclaim this Good News to all human persons: *Christ is in you;* so that through their experience of the Kingdom within them, all human persons will incarnate in their behavior the reality of the Kingdom. They will bring it to realization in all their mutual relationships, in their social, economic, and political organization of human society, and in their use of all material things, finally doing the Genesis deed, transforming the universe in beauty rather than polluting it (Gen. 1:26ff; 2:15, 19-20). "Christ is *in* you, and you must express Christ in all your life and all your words and all your actions and all your relationships."

In our colonial past, heroic missionaries often thought that their mission was to take Christ where he is not. This is not true. Christ has already accomplished the Kingdom by his death and resurrection, so that even where people have not yet heard his name, the Kingdom is within them. The mission of the Church is to proclaim the Good News, to proclaim the *Word* that will enable people to recognize that Jesus is the nameless Lord present at the very quick of their existence, within the depths of the spirit of every person. Given the gift of faith by the Holy Spirit (1 Cor. 12:3) through hearing this Word, then, people must live out its consequences in their behavior and in their way of relating to all persons and all things and thus bring the Kingdom to be for the glory of God.

Ministry within the Church, whatever may be the variety of services through which it is exercised according to the signs of the times, and whoever of the members of the Church—priests, religious, or laity—may be sent to carry out particular ministries, is simply the human instrument to carry out the mission of the Church in the world to bring the Kingdom to be. By the very fact of being gifted with faith and baptized into the community of believers, each one of us and all of us are always sent on missions, are always called to be engaged in ministry to all the people who come into our lives 24 hours a day every day.

The fulfillment of the Kingdom is the glory of God. God's whole purpose in creating the universe is simply to share with all human persons now and forever his own life of love as Father, Son, and Holy Spirit. The glory of God is the visible embodiment of this divine life of love in the lives and relationships of all human persons, so that the entire universe becomes filled with God, a transparency of God, and God is All in all. As a child, I had a terribly caricatured notion that giving glory to God was like pinning a medal on a general's chest, and I wondered why God needed that. What the Bible reveals is that the glory of God is human persons filled with his joy, loving one another perfectly and transforming the universe into beauty. The mission of the Church, then—the mission of all of us who together are the Church—is to glorify God. We are to do this by ministering to one another and to all the people to whom the Lord sends us through our life situations and events.

COMMUNICATION OF EXPERIENCE

How do we carry out our ministry? We do this through whatever services we are called to do by

communicating an experience to all the people whom we serve. We minister by communicating to them that "Christ is in you!" bringing them to experience the presence of the Spirit of the risen Jesus within themselves. We minister by calling one another and all the people whom we serve to *live out* in all relationships with all persons and all things the expression of our experience that Christ is in us, putting on Christ by loving God and loving one another perfectly in all circumstances, no matter what the cost. Now, since Christian ministry means to communicate an experience, we must reflect upon *how* we communicate an experience to other people. We do this in the only way we can as human persons, by making ourselves *present* to them. The only way that we can make ourselves present to others is through *life, word,* and *action*. If we happen to be great artists, like Michelangelo or Shakespeare, we can communicate an experience to future generations by making ourselves present to them through what we create. Communicating a particular experience to other people through our life, word, and action depends on the qualities of our presence to them. I can use a loud rhetoric of joy in calling others to be happy, but I cannot communicate the experience of joy to them if there is no joy in me. The qualities of my presence to others will depend on what I am experiencing myself, which alone will make real and true what I say and do and live.

Because we are baptized, wherever we are, whatever we are doing, whomever we are with, we are called always to be ministers by communicating to people the experience that *Christ is in them*, calling them to express this experience in all their relationships. The fundamental condition for exercising ministry, therefore, is that I myself am filled with this experience, since I cannot communicate through the qualities of my presence what I am not experiencing myself. Practically, this means that to be a minister I must have an ongoing life of prayer. I must deliberately bring my own faith experience that "Christ is in me" to conscious awareness. The only way that I can do this is to pray. Prayer as a human activity means *to make myself present to the presence of the Lord within me so that I can be aware of his presence in everyone and everything around me.* Without a continuing life of deep prayer, there can be no Christian ministry.

Groups of persons called together as faith communities of corporate mission must communicate through their ministries to the people whom they serve the experience that Christ is in them, calling them. The ministry depends, then, on the corporate qualities of presence of the community, which depend on the level of the members' shared faith experience achieved through common prayer and faith sharing. No matter how professionally successful the corporate services may be, they are not apostolically successful if the members of the community are divided from one another, rather

Discernment means simply to see and choose and do whatever action is here and now the best act of love of God and of other people.

than truly one in the Lord. What we are to one another, we are to the world. Unless the community experience that "Christ is in *us,* calling us," is real, we shall not be able to communicate this experience to those we serve.

MINISTRY DEMANDS DISCERNMENT

To be ministers in everything that we do, we must constantly be discerning how to express in all our relationships, in all our interior and exterior behavior, the experience of faith that "Christ is in us." Biblical faith is at the same time inseparably both revelation and obedience, insight and commitment. To recognize the presence of God is to be called to establish the reign of God. The experience of Christian faith is necessarily at the same time the experience of being called to live out in the world here and now the love of God and of other people. "Put yourselves to the test and judge yourselves, to find out whether you are living in faith. Surely you know that Christ Jesus is in you?" (2 Cor. 13:5). This is why the Synod of Bishops in 1971 pointed out that in our world today evangelization intrinsically includes the promotion of social justice as a constitutive part of living the Gospel. There can be no Christian ministry without the effort to live the Gospel authentically in all our words, actions and relationships with persons, things, and social structures, and without actively seeking to promote social justice in whatever direct or indirect ways we can.

Authentic Christian ministry, then, depends on

authentic spiritual discernment. "Discernment," a venerable word in the tradition of Christian spirituality, means simply to see and choose and do whatever action is here and now the best act of love of God and of other people. This requires sifting through the various and conflicting impulses to action and desires to discover which of them come from the Holy Spirit, who always moves us to do the best act of love of God and of other people. It is through the art of authentic spiritual discernment, individually and as the community of the Church, that we shall be able to identify accurately the specific forms of service and of apostolic works that we should engage in as ministries according to the signs of our times. It is through authentic spiritual discernment that we discover how to send various members of the Church—priests, religious, or lay people—to carry out these ministries. Through authentic spiritual discernment, groups of people called together to religious institutes or to team ministries will be able to identify goals and methods to carry out the mission of the Church according to their own charisms. Through authentic spiritual discernment, each of us individually can discover in our daily lives how to minister always to all persons whose lives touch ours by communicating through our lives, words, and actions the experience that "Christ is in you," and the call to live out this experience in behavior that gives glory to God.

SPECIFIC VOCATION CHARACTERISTICS

The different ways that people are called to carry out the mission of the Church depends on their individual discernment of their own Christian vocation—lay, priestly, or religious—as this personal discernment is confirmed by that of the community. Discerning one's vocation requires bringing one's faith experience to conscious awareness in order to discover how one experiences God calling one to share in the mission of Jesus. For example, a person called to a life of full-time apostolic ministry will have the personal faith experience of being called to give all one's life and time and energy until death to the effort to share the faith experience of the Spirit of the risen Jesus with other people through apostolic service. Now, individuals either experience such a call or they do not, and only they can know whether they do or do not, with the help of a spiritual director. The discernment of a Christian vocation requires a clear understanding of the specific characteristics of the lay, priestly, and religious vocations within the Church. I shall briefly articulate the specific differences among these, which must be identified through a concrete description of the historical reality of these vocations, rather than according to some abstract theory.

Religious life, which shares many characteristics with other Christian vocations, is specifically identified through renunciation—a lifetime renunciation of three great human goods that is expressed through the vows of poverty, chastity, and obedience. This is a unique renunciation, because it means my freely foregoing until death three good things that, in principle, I could enjoy anytime I choose during my lifetime, and giving these up for the sake of a good—the Kingdom come—that I can have during this life only in faith and hope. The renunciation entailed in these vows bears witness to the faith of the entire Church in the final fulfillment of the Kingdom of God, the trust of the Church in the fidelity of God keeping his covenant promise. Religious, then, are called to express in their human lives the eschatologic dimension of the faith of the whole Church. Obviously, religious work with other Christians to bring the Kingdom to be now, responding to the terrestrial dimension of our faith. However, they could do this without being religious. As persons whose entire human life is signed and sealed by the vows, religious are identified as Christians called to manifest in the world the faith of the whole Church in the final fulfillment of the Kingdom: Christ will come again.

Lay people, on the other hand, are identified by their vocation to work in the world to bring the Kingdom to be now, precisely by using the great goods that religious renounce: by the Christian use of material possessions, by growth in holiness through the sacrament of marriage, and by making personal Christian decisions. Obviously, as Christians, lay people often will need to practice renunciation, and when they do, they bear witness in that event to the eschatologic dimension of the faith of the Church. However, the visible meaning of the overall pattern of life and the total life-style of lay persons are clearly within the terrestrial dimension.

The Christian mission of the lay person is accomplished by authentically living out the consequences of the lay person's vocation in the world. To carry out this mission requires that the lay person authentically discern how in the present moment to do the best act of love of God and of other people in all one's relationships: with oneself, within one's family, with one's circle of friends and acquaintances, with associates at work, and with all the things that come into one's life. The lay person also must discern other forms of ministry to which God is calling one. For example, in one's local church one may be called to be a member of the parish council or the school board or other organization. One may even be called to specific team ministries, as well as to wider ministries within the diocese or the civil society in social, economic, or political spheres.

Vocation to the sacrament of marriage is a call to a particular way to holiness. The couple has the vocation from God to witness to and to build up one of the ways that the universal love of Christ is incarnate in the world. The permanence of marital

union is a witness, as is the Eucharist, to the permanence of the presence of Christ's love.* St. Paul revealed the mystery of marriage as a symbol of the love of Christ for the Church (Eph. 5:25-33). St. John Chrysostom called conjugal union a living icon of God, because it is a mysterious icon of the Church. The Synod of 1980 made clear that the family is called to be a model of the Church, open to the world, furthering justice, bringing the Kingdom to be. Marriage is a call to continual growth in holiness through the necessity for the couple constantly to grow as "we," which demands constant overcoming of the selfish "I." Paul Evdokimov, in his book *The Struggle with God*, has pointed out that the charism of the sacrament of marriage brings about a transcending of self that moves the couple toward transparent presence of one for the other, so that they are enabled to offer themselves together as a single being to God.

Priestly identity is given by the call of the Church to ministry of the Word. The priest is a member of the Church commissioned by the Church through the sacrament of Holy Orders authoritatively to proclaim the authentic Word of Christ *in the name of the whole Church*. By baptism and confirmation all the members of the Church are called to proclaim their personal faith in their own name on those occasions when life situations demand it. The priest is commissioned through Holy Orders to proclaim the apostolic faith of the Church in the name of the whole Church in season and out of season, always. To carry out the ministry of the Word involves being missioned in the name of the whole Church (1) to celebrate the Word in Eucharist, renewing the Paschal sacrifice of Jesus, the Word Incarnate; (2) to form people into communities living the Eucharist in all their lives, words, and actions; and (3) to feed this life with the sacraments. The priest, then, is identified by being commissioned in the name of the whole Church to proclaim the Word in all his life, words, and actions, to live his entire life as liturgy of the Word to be consummated in the celebration of the Eucharist.

CHURCH'S MISSION IDENTIFIED

Our mission to the world as the Church—lay people, religious, and priests—is to be a leaven of the Spirit of the risen Jesus in the world. We must put the Word of the Paschal Good News of Jesus Christ into the bread of human persons and human events. We must reveal and effect the sacramentality of all creation. We must make Jesus Christ incarnationally present in this world, in these times, in the community of human persons today, in this era of the technological transformation and pollu-

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* For this insight I am grateful to Fr. Alberto Echeverry, S.J., in his unpublished thesis, *Existe Hoy Una Espiritualidad Conyugal?* (Bogota, Colombia: Pontifical Universidad Javeriana, 1978).

We Christians are sent by Jesus to every person to whom we minister, to every person we encounter.

tion of the environment of humanity. We must transform environment, technology, and political society through the vision of faith in Jesus Christ. What the lay Christian, priest, and religious add to the world is Jesus Christ—nothing more. But it is *everything:* putting the Word into the bread. This is why everything depends on the faith of each individual and the shared faith of the whole community: each one and all together living Christ, sharing the life which is the Spirit of the risen Jesus, always ministering to the whole world as we carry on the mission of Jesus until he comes again. This is why we must pray, discern, and be ministers together. Whatever our own vocation within the Church and whatever ministries we are sent to as instruments to carry out the mission of the Church, our dynamic faith vision while doing any ministry whatsoever is *the Kingdom coming.*

Our Christian life of mission is a constant celebration of thanks for what we have been given and for what we are called to do. It is a Eucharist in which we are the bread, with certain elements of unfreedom within us still static and resistant to change but with other elements open to transformation now. The power for transformation is the Spirit of the risen Jesus within us. Our Christian ministries are the extension of the Eucharist to the world. We are the bread we eat. It is transformed into our lives. But the bread we eat is the flesh of Jesus Christ; and our lives must show Jesus to all the persons we serve through our ministries. We are the presence of the Host in the world. We do not truly live unless we become the truth of that which we eat, the truth of the appearance. The truth of the appearance is love: the love of Jesus Christ found in us by all the persons to whom we minister, as by

our love for them we manifest that "Christ is in us" and bring these other people to experience that Christ is also in them. We Christians are sent by Jesus to every person to whom we minister, to every person we encounter. We are called by Jesus to say to each: "This is my body; this is my blood, my *life,* given for you, to reveal to you the love of Jesus Christ."

GOD DREAMS VOCATIONS

I like to think of the Kingdom coming as a dream that God is dreaming within all of us who are the Church for us to bring to reality. And I like to think of each vocation within the Church as a dream that God dreams within each of us for us to realize through faithfully living out this vocation. Adapting the style of the French poet, Charles Peguy, a Good Shepherd sister has expressed this dream of God as the heart of the matter of all Christian ministry. I shall close this reflection on the challenge of ministry with her words:

AND THE LORD GOD SAID
I MYSELF WILL DREAM A DREAM WITHIN YOU.
GOOD DREAMS COME FROM ME YOU KNOW.
MY DREAMS SEEM IMPOSSIBLE.
  NOT TOO PRACTICAL.
  NOT FOR THE CAUTIOUS MAN OR WOMAN.
    A LITTLE RISKY SOMETIMES.
    A TRIFLE BRASH PERHAPS.
SOME OF MY FRIENDS PREFER
  TO REST MORE COMFORTABLY.
    IN SOUNDER SLEEP.
    WITH VISIONLESS EYES.
BUT FROM THOSE WHO SHARE MY DREAMS.
  I ASK A LITTLE PATIENCE.
    A LITTLE HUMOR.
    SOME SMALL COURAGE.
    AND A LISTENING HEART.
I WILL DO THE REST
THEN THEY WILL RISK,
  AND WONDER AT THEIR DARING;
  RUN, AND MARVEL AT THEIR SPEED;
  BUILD, AND STAND IN AWE AT THE BEAUTY OF THEIR BUILDING.
YOU WILL MEET ME OFTEN AS YOU WORK:
  IN YOUR COMPANIONS, WHO SHARE YOUR RISK;
  IN YOUR FRIENDS, WHO BELIEVE IN YOU ENOUGH
    TO LEND THEIR OWN DREAMS,
      THEIR OWN HANDS,
      THEIR OWN HEARTS,
    TO YOUR BUILDING;
IN THE PEOPLE WHO WILL FIND YOUR DOORWAY,
  STAY AWHILE, AND WALK AWAY
    KNOWING THEY, TOO, CAN FIND A DREAM
THERE WILL BE SUN-FILLED DAYS,
  AND SOMETIMES IT WILL RAIN.
A LITTLE VARIETY!
  BOTH COME FROM ME.
SO COME NOW,
  BE CONTENT.
IT IS MY DREAM YOU DREAM:
  MY HOUSE YOU BUILD;
  MY CARING YOU WITNESS;
  MY LOVE YOU SHARE; .
AND THIS IS THE HEART OF THE MATTER.*

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* Written by Sister Charity, R.G.S., of Philadelphia for the dedication of Counseling or Referral Assistance (CORA) Services in September 1971.

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ONGOING GROWTH
THROUGH
INTIMACY

PETER W. CANTWELL, O.F.M., Ph.D.

While growth and maturing are described in countless ways in the textbooks of modern psychology, John Henry Newman has pinpointed the enrichment and challenge of each phase of the life process more succinctly than have most other writers. He says that to grow is to change, and to become perfect is to have changed often. Change always implies risk, a moving away from the safety of acquired gains to seek new territory. And it is when the risk has been successfully negotiated that enrichment, growth, and the discovery of new potential occur. For Newman, this ever deeper discovery of potential and personal enrichment is characteristic of every phase of our lives, from birth to death.

The ability to behaviorally describe Newman's insights is a recent innovation. Freud tended to dampen our hope for ongoing growth with his theory that all significant development has been completed by age six. Jung rescued all those in their middle years by emphasizing that middle adulthood is the time of optimum personality development, a theory supported by recent research.

Although behavioral science researchers now accept the vital significance of middle age, many of their analyses place too heavy an emphasis on loss, the giving up of options, and the experience of a generally painful retrenchment. Newman, with a corrective insight, reminds us that each age has its own gift and its own enrichment, and that each crisis of the life cycle, as well as being a possible harbinger of doom, can also become the seed of

exciting growth, if one will only dare to take the risk of living. That the price of new growth is a willingness to let go and take risks is clearly highlighted in the theme song from the movie *The Rose:*

> It's the heart afraid of breaking that never learns to dance,
> It's the dream afraid of waking that never takes the chance,
> It's the one who won't be taken who cannot seem to give,
> And the soul afraid of dying that never learns to live.
>
> When the night has been too lonely and the road has been too long,
> Then you think that love is only for the lucky and the strong,
> Just remember in the winter far beneath the bitter snow,
> Lies the seed that with the sun's love in the spring becomes the rose.*

The risk of becoming more maturely alive can often prove to be an intimidating challenge for

Father Cantwell is deputy head of the department of pastoral studies at Yarra Theological Union, Melbourne, Australia. He lectures in counseling and group work and is a counselor in private practice. He is also involved in renewal programs for priests and religious.

contemporary midlife religious. Normally, midlife challenge requires some kind of reconciliation between such polarities as how old or young we feel, whether we can live comfortably with destructive as well as creative impulses, whether it is possible to let go of the tyranny of ambition and develop greater interiority, whether men can acknowledge the tender, more feminine side of their personality, and women the more masculine side of theirs, and whether we can accept our limits and live with a more circumscribed but realistic dream. Successful negotiation of these parameters presumes, in psychoanalyst Erikson's terms, a reasonably well-established sense of identity and a genuine capacity for intimacy. But preparation for healthy intimacy was not a strong point of religious formation in the past. Consequently, besides having to cope with the normal conflicts of midlife, religious today may find themselves troubled and disturbed by a belated awakening of their sexuality and need for intimacy and wonder whether those who predicted doom for midlifers are not closer to reality than those who dare to challenge them to new life.

Erikson sees generativity—the capacity to care creatively for people and a world that will outlive us—as one sign of a successful negotiation of middle adulthood. While the primary focus of such generativity is away from self toward others, religious may first need to learn how to be generative toward themselves, to allow the seeds of new growth to have time and space for fruition. It will be helpful to analyze generativity in the following areas: (1) the meaning and place of intimacy in adult development, (2) formation toward intimacy in midlife, (3) a framework for understanding belated intimacy development, (4) the journey to wholeness, and (5) celibacy.

INTIMACY IN ADULT DEVELOPMENT

Mention of the term intimacy conjures up different images for different people. For some it is merely a polite way of referring to the expression of sexuality in sexual intercourse. Others may have a negative image provoked by the pseudointimacy of some elements of the human potential and encounter group movements, in which intense emotional closeness with everyone all the time is thought to be the only route to becoming fully alive. Such pseudointimacy is displayed by the "renewed" religious person who responds to a polite "How are you?" with a long, detailed, and inappropriate self-disclosure.

Within this discussion, intimacy is not used in either of those ways. Genital activity is part of a broader expression of sexuality in adult life. Sexuality includes the experience of self as male or female, one's affective and emotional life, one's ways of responding physically. Psychologists Evelyn and James Whitehead, writing in *Chicago Studies*, have stated: "Intimacy, as an even larger category in adult experience, refers to the many ways in which I am brought 'up close' to other people—not only in romance and sexuality, but in friendship, in cooperation and competition, in planning and collaborative effort, in conflict and negotiation." Intimacy embraces those strengths that enable us to work closely with others in situations in which there is personal disclosure and mutuality.

Psychiatrist Eric Berne has described intimacy as game-free relating, while psychologists Gerald Egan and Michael Cowan, in their book *People in Systems*, flesh out this description of intimacy to include firm loyalty, strong mutual support, a shared view of the world, deep mutual self-disclosure, and shared vulnerability. Within this context, intimacy implies a willingness to risk being influenced by closeness to someone else, to embark on a real engagement with another, to accept an overlapping of personal spaces, and most threatening of all, to be open to change.

In his description of the eight normal phases of the development of the person, Erikson emphasizes that the experience of intimacy must be underpinned with a solid sense of personal identity. We can only risk being close to and affected by another if we have a reasonably consistent sense of who we are in separation from the other. In an intimate relationship boundaries are tested, challenged, and possibly altered. If the sense of self is too diffuse, then we can be swamped or disintegrated by the encounter. On the other hand, if personal boundaries are too rigid there is no way that one person can get close enough to have an effect on another. Genuine intimacy demands an awareness of self, of strengths and limitations, and a willingness to risk engaging with another in a game-free relationship, with the possible consequence that we might be summoned to change and grow.

In view of the contemporary emphasis on the importance of intimacy for adult growth, it is necessary to understand that intimacy is only one factor in the overall growth of a person. The capacity for true and genuine intimacy is proportionate to the ability to live as a separate person. "Neither 'intimacy with all' nor 'isolation from all' describes maturity," wrote the Whiteheads in *Christian Life Patterns*. The mature person has the capacity to move from solitude to community and from separateness to intimacy. Even for married couples, the Whiteheads observe, "the measure of marital happiness and emotional responsiveness is often related to the capacity of each spouse to spend some time alone, to take those needed moments of solitude."

Intimacy, then, covers a wide range of human encounters, from marriage and friendship to collaborative and competitive situations, and it includes relating to people of both sexes. The focus of this article will be limited to the experience of

FOUR WAYS
INDIVIDUALS MAY
HANDLE THE
DEVELOPMENTAL
PHASE OF
"IDENTITY
FORMATION"

GENERATIVITY

INTIMACY

IDENTITY

MORATORIUM
By backtracking or hesitating temporarily

FORECLOSURE
By bypassing the issues and tasks entailed

DIFFUSION
By failing to integrate new experiences
and aspects of personality

ACHIEVEMENT
By realistically dealing with critical
issues and tasks

CHILDHOOD

intimacy in the context of a mixed, celibate friendship.

PAST FORMATION TOWARD CONFORMITY

The emergence of a genuine sense of individual identity requires an environment that is both supportive and challenging, in which people have sufficient opportunities—and enough latitude to make mistakes—to discover those qualities that are uniquely theirs.

The enemy of true identity formation is stereotyping. By means of this harmful device, importance is placed on the system rather than on the individual and conformity to a rigid definition of what one should be, rather than freedom to discover who one is, is demanded.

In the early 1960s, before the changes ushered into religious life by Vatican II, religious orders and congregations had many of the features of what sociologists call the total institution: the whole of a person's life was accounted for and the goals of the congregation generally took precedence over individual goals. There were minute rules and regulations for every area of life: for relationships with authority figures, one's equals, and the outside world. There were set times for prayer, for work, and for recreation (and even for the manner of recreating). There were limits on and rules for contact with family and friends; there were detailed regulations for precedence, dress, and even walking and sitting.

In the novel *A Burnt-Out Case* by Graham Greene, Father Joseph, a missionary in remote Africa, offers

> ## Friendships were suspect, and any form of closeness to another carried immediate innuendos of inappropriate sexual behavior.

a poignant description of the weary, ritual sameness of religious life: "Europe is much the same as this for those of our Order—a group of buildings, very much like the ones we have here, our rooms aren't any different, nor the chapel (even the Stations are the same), the same classrooms, the same food, the same clothes, and the same kind of faces."

The advantage (though a rather dubious one) of such a system was that life was orderly and predictable. But the negative effect was that the stereotyped behavior and physical and psychological isolation from outside influences shielded the members from that healthy interplay between self-perception and the perception of others that results in the growth of personal identity.

Not only did the life-style of this system tend to undermine the development of identity and consequently of intimacy, but intimacy itself was virtually outlawed. Friendships were suspect, and any form of closeness to another carried immediate innuendos of inappropriate sexual behavior.

CELIBACY AND INTIMACY

Against the backdrop of such a negative approach to the development of identity and intimacy, it is hardly surprising to come across definitions of celibacy that portray it as merely a deliberate renunciation of all voluntary use of one's power of generation. Such a definition does little more than indicate the paucity of a theology and psychology of celibacy. It presumes that the most effective way to live celibacy faithfully is to suppress completely one of the strongest drives of the human personality, the sexual drive. The asceticism of the

past gave justification to the superiority of the intellect and the will over the affective life of persons. The serious and potentially damaging consequence of this way of dealing with affectivity is alarmingly clear when we realize that two of the strongest and most expressive aspects of the personality, sexuality and anger, were regarded not only as the enemy of genuine asceticism but often as wrong and sinful in themselves.

This suppression of sexuality and its expression in affective closeness with others was accompanied by an enormous sense of guilt engendered by the moral theology of those times. There was no parvity of matter in sins against chastity, so every offense was materially a serious one. The numerical multiplication of mortal sins for a single act (e.g., if it was committed with another religious, if there was possible scandal to others) would have been humorous had it not had such dire effects on peoples' postadolescent psychosexual development.

BELATED INTIMACY DEVELOPMENT

If intimacy is an essential ingredient in the ongoing growth of the person, and if contemporary midlifers suddenly come to the realization that they are sitting on 20 years or so of repressed sexuality, is there any hope for them? Should they resign themselves to the prospect of another 40 years of emotionally arid life, or is it realistic for them to dare to be different, to come alive, to be enriched by the experience of intimate, close, mixed friendships? I would like to propose very briefly a theoretical model that justifies their stepping out, and then try to address the confusion, the temporary fragmentation, and the pain and joy that may be part of their belated development.

British psychiatrist Jack Dominian has clearly stated the consoling principle that forms the backdrop to my reflections: "The lessons from psychoanalysis and psychotherapy are the most powerful and the most optimistic of our age, showing man that it is never too late to change provided there is a close, loving human source from which new experiences can be received."

Dominian's hopeful message that change and growth are always possible is offered in a more structured way by Marcia in his reflections on Erikson's eight stages of the human life cycle. Marcia uses four categories to describe the possible ways of successfully or unsuccessfully negotiating the hurdles of identity formation. He speaks of *identity achievement* to describe adolescents who have realistically faced the critical questions pertinent to their growth phase and are ready to move ahead as more or less integrated young adults. The second possibility, *foreclosure*, implies that the individual has pushed ahead in growth but has incompletely resolved, bracketed, or too hastily glossed over important challenges of a life phase. The term would apply to religious who have rele-

gated their sexuality and sexual development to the most strongly guarded basement of their personality structure and proceeded on the path of their life commitment as if sexual needs did not exist. Fortunately, these imprisoned needs usually refuse to die, and with the fragmenting of some of this structure as a result of recent religious life changes, sexuality has been able to make its demands heard.

That significant moment of growth, when individuals must listen to the cries of unmet needs, when they are forced to backtrack to find a lost part or to devote excessive energy to coping with the crisis of temporary fragmentation, Marcia calls a *moratorium*. Present commitments may need to be gently put aside while a person assesses the implications of the new discovery. This time, though it is often experienced as messy and disorienting, contains the seeds of deep healing and wholeness. The danger is that the person may not have the energy or desire to cope with the process of reintegration and may remain in a nonhelpful state of ongoing *identity diffusion*, Marcia's fourth category.

Though somewhat technical, such a framework injects a much needed element of hope into the growth challenge of religious' midlife. First of all, it is consoling to know that foreclosure is a not uncommon sidetrack of human growth. Very few people, if any, fully negotiate the phases of life completely, and as a result, almost all of us have unfinished business with the past. Second, no matter how many chains of repression and isolation we put around the prison of our sexuality, this need seems to survive with remarkable vitality. Paradoxically, the more we repress, the louder become the demands. But therein lies the challenge of belated psychosexual growth: to allow the energy of 20 years of unmet needs to disrupt temporarily the tidy framework of premature foreclosure, till sexuality finds its rightful place in the functioning of a mature personality.

JOURNEY TO WHOLENESS

A successful outcome of reintegrating lost facets of personality is always to be hoped for, but it should not be presumed. With celibacy, we have all encountered examples of incomplete or too rapid resolution. The "distant-fields-look-greener" syndrome has been a frequent cause of overhasty marriages at the first surge of belated sexual awakening, and such marriages have accomplished little more than transferring immaturity to another and often more demanding setting. At one stage of post–Vatican II enthusiasm, the highest divorce rate in Italy was among ex-priests. Another avoidance mechanism is the "shutting down" syndrome. This is employed by those who feel the first stirrings of reawakening but who, either out of fear or from desire for an undisturbed existence, decide to suppress their sexuality once again and live in tense, withdrawn aloneness.

> **Celibacy can only be a positive value if it is a way of loving, not a way of avoiding love.**

Most developing religious, however, do not want to invest in such shortcut solutions. There is one cornerstone principle of their journey to wholeness—all lasting, true growth is slow, painstaking, gradual. We would all like to have St. Paul's experience of being knocked from our horse and immediately changed. Whether or not that actually happened to St. Paul, we would do well not to count on a similar manifestation of divine intervention. Sudden growth, it should be remembered, is not necessarily a good sign. It might indicate little more than a deep instability. Patience is the nurturing environment of integrating growth.

The key element of growth is that of contacting and befriending the lost part of the personality. And that is the paradox: to change we need to do no more and no less than own who we are in all our reality. Psychiatrist Fritz Perls said that "change occurs when one becomes what one is, not when he tries to become what he is not." The very act of getting in touch with a lost or repressed part of the self immediately frees the energy that was used for repression and makes it available for the process of change. Once contact is made with the lost part, change is inevitable because, as psychologists Erving and Miriam Polster have stated, contact is "incompatible with remaining the same. Through contact . . . one does not have to *try* to change; change simply occurs."

The midlifers' task of integration consists of contacting and befriending their repressed sexuality. Often the greatest hurdle on this inward and downward

journey is the enormous sense of guilt that has prevented any genuine contact with this demon in the basement. It takes time, gentleness, and quite often a large dose of moral reeducation before religious are able to sit easily with their lost interior partner and initiate comfortable dialogue. That dialogue has to be picked up from where it left off—maybe 20 years ago or even longer. It cannot be a theoretical dialogue; it must be experiential. Sexuality is not integrated by being thought about but by being felt, experienced, and owned. Infatuation and falling in love are initial phases of growing in mixed relationships and perhaps these experiences will have to be felt and gone through. But, as the Whiteheads have noted in reference to marriage, "the process of maturity . . . requires the movement from the exhilarating but largely passive experience of 'falling in love' to the experience of love as a chosen and cultivated commitment." True celibate mutuality and intimacy in a mixed relationship demands some of the same kind of "selflessness of joined devotion, which anchors love in a mutual commitment."

One of the pragmatic difficulties related to this growth experience is that many religious are dealing with unfinished preadult agenda in an environment where they have already made a lifetime commitment to a particular group of people, their community. There are obvious limits on their freedom to explore new relationships. However, a sensitive religious superior and community can be aware of the growing pains of its members and may be able to stretch the normal limits rather than curtail a developmental experience a religious needs on the way to maturity.

Healthy growth, to repeat our basic principle, requires the gradual owning of all our parts, a slow and ever deeper "yes" to the person we are now, with all our strengths and limitations. One way to describe the life process of healthy persons is to say that their lives are directed by a roundtable conference of all the various parts of themselves—their intellect, their will, their need for affection, their genital demands, their spiritual aspirations. The gestalt (the pattern of their lives) flows each day from a reasonably unimpeded dialogue, in which each of these parts has the opportunity to make its presence felt and to achieve appropriate fulfillment within the limits of the individual's life commitment.

As religious, we have often made an inappropriate transfer of Jesus' call for perfection to the domain of our human integration, and as a result we have placed quite unrealistic demands and expectations on ourselves. Growing doesn't mean perfection—a well-rounded, finished product. Growth, as psychologist James Zullo, F.S.C., has observed, "is not a question of having been victorious over previous conflicts, but rather of having synthesized those conflicts into human strengths for maturity. A generative man is one who recognizes and includes within his higher affirmations the deeper, un-

trustworthy, humiliating, limiting, inferiority-producing and fragmenting dimensions of life."

CELIBACY: WHITHER OR WITHER?

If celibacy by its nature demands a denial of intimacy, or closeness, as most of the definitions of yesteryear would imply, then it has no place in human growth, let alone as a gospel precept in a ministry and theological research takes us beyond that stance, encouraging us to own our physical natures, to be at home with our affective needs, and to express them appropriately. Celibacy can only be a positive value if it is a way of loving, not a way of avoiding love. It is through the genuine and integrated experience of intimacy that those qualities basic to ministry—gentleness, compassion, sensitivity, and warmth—come to fruition in the human being.

This approach to celibate sexuality is relatively new and is still being researched. In the meantime, for the religious who is trying to live a contemporary celibate friendship in all its richness, guidelines can be suggested to facilitate the journey without reintroducing the narrow strictures of the past. I recommend the following:
• A reasonably sound identity formation is essential if a person is going to enter into an interpersonal relationship that has a potential for intimacy. Religious cannot risk giving themselves in any growth-producing way if their sense of who they are is too diffuse or overly rigid.
• Provided that two individuals both have a healthy enough sense of their own identity, a useful question is: Does this relationship provide a balance of support and challenge? Are both persons able to be honest with each other as well as genuinely supportive and nurturing? Or is there a lot of hidden agenda, game playing, and experimenting going on that neither one is able or willing to bring into the open? If intimacy is the goal, then openness is needed to preserve the integrity of a close celibate friendship.
• At more intense moments of the relationship, or at least in times of trouble and confusion, a third person—whether a friend, counselor, community member, or even community—can provide objectivity.
• If it is at all possible, openness in the community can be a healthy ingredient of a loving celibate friendship. Of course, this implies that both the couple and the community are open to such mutuality, a presumption that is not always correct. Clandestine relationships have many built-in difficulties and possible negative consequences, and they rarely lead to lasting satisfaction.
• Another healthy safeguard is to make sure that all needs for affection and intimacy are not channeled into an exclusive relationship. Research on marriage indicates that even in that permanent and stable relationship such expectations are fraught

Commitment to solitary prayer and being ourselves before God can help us detect unhealthy tendencies before they become too overpowering.

with dangers. It is important that married couples and celibate friends have a network of relationships characterized by different degrees of intensity.

• Commitment to solitary prayer and being ourselves before God can help us detect unhealthy tendencies before they become too overpowering. Can we hold this relationship honestly before God, and if not, why not?

• Finally, a question that today is bandied about fairly openly: How far can or should celibates go in their expression of affection for each other; i.e., what degree of psychological or physical intimacy is appropriate? Sociologist Andrew Greeley asserts that because the approach to celibate intimacy outlined in this article is recent in origin, we have to wait for suitable answers to emerge. Discussing what he calls "incomplete erotic relationship," Greeley writes in his book *Sexual Intimacy:*

> I am convinced that it is impossible at the present to give any sort of decisive answer to it. In any case, people are experimenting. One will have to wait and see what results from the experiments. In my experience with the experimenters, many of them are immature and naive, engaging in dangerous self-deception. But there are others about whom I certainly am not ready to make such a quick judgment. On the contrary I would tentatively observe that their relationships seem healthy, adult, and supportive of their fundamental and basic commitments.

My own opinion is that to inquire "How far?" is to ask the wrong kind of question. Friendship, like marriage, is not a state but a process of relating, a mutual ebb and flow of giving and receiving, and it is simply not possible to apply a statistical yardstick to a relationship, as the authors of moral theology texts have sometimes tried to do. The only appropriate question, I believe, is: Does this friendship, given all the variables of differing needs and stages of growth, enhance and deepen what is for me the core commitment of my life (e.g., my own Franciscan priesthood)? Does this friendship become a positive resource for my ministry? Does it help my prayer, my ministry, my self-integration, or, after we have been together, do I constantly feel dissipated, disintegrated, guilty? A positive answer to these questions seems a far richer assurance of authentic behavior than a pigeon-hole approach to the morality of celibate intimacy.

Greeley's statement that "the essence of wisdom about sex is to understand that we are really in trouble when we think we have figured out the answers" seems a healthy note on which to conclude. For religious midlifers it means that they are not just jumping from one outdated set of rules to a newer version of the same, but that they are accepting the responsibility of entering the process of living and loving, facing the necessary ambiguity that is part of any celibate relationship and life commitment. They have embarked on a journey that will always beckon further as their own life cycle and the life cycles of those they love move through change and deeper integration. Their guarantee of moral rightness is to be discovered not so much in watertight answers as in the ongoing readiness to ask the right kind of questions.

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WOMEN'S MIDLIFE MOURNING:
THE WAKE OF YOUTH

**A discussion of the impact
of death, physical changes, and perception
of time on the midlife transition**

SHEILA MURPHY, Ph.D.

The midlife woman is in mourning. She is waking her youth, the first half of her life. The midlife transition, or crisis, is precipitated by a stark awareness of mortality underscored by a realization of personal physical changes. A shift in the perception of time leads to a preoccupation with health concerns and triggers an extended process of mourning as a woman prepares for the second half of her life.

Approaching her late 30s and early 40s, a woman faces death on several fronts, each touching her personally. On the one hand, she confronts the reality of aging or dying parents. She becomes a parent to her own parents, a fact that leads to a sense of loss and loneliness. Knowing that parents will eventually die is one thing; seeing and accepting the fact is another. Most adults persist in believing the fantasy that parents will never die and abandon them.

On another front, the middle-aged individual witnesses serious illness and death in her friends. How often she says, "She's got cancer and she's so young—she's *my* age!" Willingly or not, the middle-aged woman must face an uncomfortable fact: "If it can happen to other people my age, it can happen to me."

The third front on which mortality is met is the individual's own body. Even if she has kept in shape, the woman in her late 30s and early 40s becomes increasingly aware of inevitable physical decline. She wears her first pair of bifocals, carries two bags of groceries instead of four, and is unable to run as long or as hard as her younger friends.

The net effect of these events is that the individual feels her life spinning out of her control. A growing feeling of helplessness precipitates a pervasive sense of desperation and sometimes paralysis. Once the woman in her middle years accepts the fact that death is inevitable and time is limited, she ruminates, "Where have I been for all these years?" "What have I really done with my life?" "What can I still do?" "What does it really mean anyway?" This questioning of values and personal meaning is the heart of the midlife turmoil. It is characterized by withdrawal into the self. To the observer, the midlife questioner appears preoccupied and self-centered—which she is. Unfortunately, some mistake the preoccupation with death and physical change for the whole of the midlife transition when it is actually only the focus of the early stages and a psychological impetus for challenging life goals and visions.

PHYSICAL CHANGES IN MIDLIFE

A recently completed study of women religious in midlife years both confirms and refutes some general findings related to the physical changes of

Sheila Murphy is associate professor of psychology and director of the Center for the Study of Counseling Religious at Walsh College in North Canton, Ohio.

that age. Of 137 sisters between the ages of 30 and 60 who responded to questions on midlife transition, 66% indicated that they were experiencing or had experienced such a transition; 67% of these identified the 35- to 45-year bracket as the time of the transition.

The average age for menopause today is around 50; yet results of the survey revealed that the midlife transition for the majority of participants occurred in the late 30s to early 40s—anywhere from 5 to 15 years before menopause. Folklore has suggested that women experience midlife crisis as part of menopause, an attitude consistent with the "anatomy is destiny" mentality, which defines female personality in terms of hormonal balance. However, existing midlife research, confirmed by this new data, has found that menopause seldom has anything to do with the midlife transition.

Popular articles on middle age accentuate the physical changes because they are easily obtainable from physicians' records and insurance company reports; they are also readily observed in American culture, which idolizes youth. Women, more than men, are valued according to an imposed stereotype of picture-perfect beauty and slenderness carried to a point of physiologic danger.

Physical changes in the maturing person are invariable and inevitable, but the actual time at which they occur varies according to the individual's genetic code. Height begins to decrease gradually but measurably from age 25 on, a result of changes in muscle tissue, connective tissue, and bone density. The decrease is so gradual that most people are not aware of it until they are in late adulthood (some time after 60 years of age). Strength, like height, increases to a maximum level through the mid-20s, then begins to decline steadily through the later adult years. There is a 10% loss of strength between ages 30 and 60, with most of the weakening occurring in the back and leg muscles. By middle age, it becomes more difficult to sustain great muscular effort.

Reaction time peaks in the early 20s, then slowly declines. Adults compensate for reduced strength and slower reactions through greater foresight and experience, a fact that accounts for fewer on-the-job accidents for older than for younger persons. In addition, adults learn to conserve strength; they may not be able to keep up with younger adults in vigorous athletics requiring bursts of energy, but they are often able to outlast them in paced endurance. These gradual adjustments manifest themselves in changing recreational interests; adults exchange their participation in quick-reaction sports like softball and tennis for walking, cross-country skiing, and bicycling. Exercise and diet have a direct bearing on the extent to which we can be active, so adults who are sensitive to their needs for activity, exercise, proper rest, and diet may remain active and alert well into late adulthood.

Of those physical problems that do exist for the middle-aged group, the three most common are weight control, hypertension, and arthritis.

Weight control is the major physical concern of most adults. Metabolism slows down as a person ages, and this combined with more sedentary activities reduces caloric requirements. In spite of general knowledge about this basic physiologic phenomenon, middle-aged people tend to eat as much as ever and end up weighing more than ever. The proportion of fat increases after age 30 even if the weight remains the same.

Vision is constantly in flux; the eyes begin to age from birth onward, and the shape of the eye gradually changes. By age 50, most people require at least reading glasses. The tendency toward far-sightedness increases about tenfold between the ages of 10 and 60. Because the diameter of the pupil tends to decrease at about age 50, less light comes into the eye and brighter lighting is needed. The eyes lose their lustre and sometimes begin to "water" more.

Hearing peaks around age 20, then gradually declines. The losses are often very subtle and tend to be greater for high than for low tones. Today's music listening habits and urban noise pollution may accelerate hearing loss.

Taste sensitivity remains relatively constant until approximately age 50. At this age, persons can still distinguish sweet, sour, salty, and bitter, but may find it increasingly difficult to distinguish finer nuances of taste. The sense of smell decreases slightly after age 40, also affecting sensitivity to taste.

Sensitivity to touch increases until around age 45, then decreases sharply. Pain thresholds are lower after age 50; hence persons of this age tend to respond more vehemently to pain.

Hair growth slows down with increasing age. Head hair for both men and women thins with aging, though the extent to which this occurs is determined by genetics. Hair also loses its lustre as the person ages. Hair loss is a side effect of birth control pills, so balding is more common among women today. Hair growth in the nostrils and ears and on the upper lip, chin, and breasts increases for aging women; these hairs tend to be thick and coarse.

As skin elasticity decreases with age and natural moisturizers dry up, more facial wrinkles and permanent "bags" appear under the eyes.

Despite this rather dismal picture, middle age is a time of peak physical health. Middle-aged adults suffer fewer acute illnesses, although they are more prone to chronic disease. If more adults were educated to the fact that all of these changes are normal, natural, and predictable, they might react less violently to them.

The American emphasis on youth and appearance can lead adults to believe that their self-concept will be adversely affected by these changes, but this is not so. A 1973 study conducted by Bercheid, Walster, and Bohrnstedt reveals that men and women over age 45 report just as much overall happiness with their bodies as do younger people. This seems to result from a gradual acclimation to subtle changes.

Of those physical problems that do exist for the middle-aged group, the three most common, in order of occurrence, are weight control, hypertension (high blood pressure), and arthritis. The majority of religious (96%) rated themselves in good or better health. The older sisters who reported poor health (there are remarkably few of them) explained their situations as resulting from recent surgery or long-term disabilities such as arthritis or diabetes. A greater number of sisters cited tiredness rather than weight control as a major concern. While there is a gradual reduction in stamina with aging, the religious' awareness of it may be heightened by their hyperactive lives, in which overwork and overextension are unfortunate occupational hazards. Weight control, the most frequently identified problem among the general public, was the second most bothersome problem to the religious. The majority of sisters (98%) rated physical attractiveness as important or very important, yet some qualified their responses by explaining that neatness and cleanliness were their standards for attractiveness, not looks for their own sake. Some sisters rated personal appearance as a low priority in reaction to the cultural pressure to conform to a cover-girl image and seasonal fashions. Some of their comments include:

"The importance of physical attractiveness has lessened since hitting 37 to 38 years." (Age 40)

"I still feel 'in costume' when dressed in current fashion or fully coordinated—in a self-conscious way." (Age 45)

"My body is the framework, tool, instrument for my person and perception of reality. I try to keep myself whole by sensible diet, exercise, and rest. I don't like interference by an inefficient machine." (Age 40)

"I want to look clean, neat, groomed, but not like a fashion plate." (Age 41)

"A pleasant personality—graciousness and cheerfulness—is more important than any physical beauty." (Age 48)

MIDLIFE AND TIME

Physical changes in adulthood are a major component of the midlife transition turmoil. Even if a woman religious knows about and expects these changes, she often finds herself unable to cope with them because they seem to herald death and illness, which loom so large during her late 30s and early 40s. A sense of things happening beyond her control frightens her; she feels helpless and unanchored. Time seems to flow more quickly, becoming a limited and precious commodity, and the midlife religious is hurled into an assessment of what she has done with her time so far and what can be done with the time remaining.

Eighty-one percent of respondents acknowledged that their conception of time had changed when they were between ages 35 and 40. Their comments included:

"Time began to change after the death of a few of my relatives. I now realize I am MORTAL." (Age 41)

"It [time] goes faster than it used to." (Age 47)

"I feel a real 'poverty' of time. I see so much to do and so little time to do it in. Time flies so quickly." (Age 54)

Perceptions of a foreshortened future combined with illness and death in family and friends may thrust the middle-aged woman into unprecedented obsession with her body and health. She conducts minute daily examinations, searching for the newest gray hair, the latest wrinkle, the possible lump, and notes the steady upward swing of the bathroom scale.

Perhaps for the first time in her life she begins to read the obituaries. She is especially intrigued by the ages of the deceased: she is terribly upset when it is someone her own age, yet she secretly expects to find that very information. Her conviction that her own demise is imminent is reinforced. Evening conversations center more and more on the details of hospitalizations, tragic deaths, and complicated medical procedures. Operations are discussed and scars exposed. The conversation of this group sometimes sounds like a medical "show and tell" in which each participant tries to outdo the other with the severity and seriousness of her individual plight. If others do not take a woman's fears seriously, she may become even more adamant in her insistence that she is, indeed, quite ill and deserving of their attention

and sympathy. Some express these behaviors regularly, while others display few or none of them.

The midlife transition woman, despite the excellent health documented in midlife research, seems to be the world's greatest hypochondriac. She is frightened and confused as parents, friends, and younger people die around her, and she is convinced that she will be next. Her health becomes an obsession. She takes every ache and pain as another indication that she is dying of undiagnosed cancer. Everyone else is dying, so why shouldn't she? Her preoccupation with death precipitates her preoccupation with health.

The middle-aged woman often feels pain whether or not there is a physiologic basis for it. Confirmation that there really is no cancer does not alleviate her distress or dissipate her fear. If she is not taken seriously, the midlife woman will simply seek new physicians or sympathetic ears to hear her plight.

Because midlife is marked by fewer acute illnesses but more chronic ones, it is very possible that a woman in her late 30s or early 40s is developing one of these chronic diseases and requires treatment. Attributing all complaints to hypochondriasis or "change of life" can be a narrow-minded, dangerous attitude.

MOURNING BRINGS HEALING

Whether healthy or ill, whether reconciled to limited time or not, the religious entering her midlife transition is directly confronted by the fact that she is no longer the young woman she used to be. Mirrors do not lie, parents do not recover from terminal illnesses, and personal stamina is evidently less reliable than it used to be. Although the changes have been occurring all along, the woman now seems to notice them for the first time. She is shocked, angry, dismayed, and confused. Actually, she mourns—she grieves the loss of her youth. To deny the mourning is to deny life, because mourning is the necessary psychological healing required after significant loss. Just as surgery requires physical recuperation, psychological surgery requires spiritual healing.

The mourning process does not have a predictable time limit; it can last anywhere from a week to several years. Each individual must deal with her loss in her own way, according to her own schedule.

Stages of the mourning process were first outlined by Elisabeth Kübler-Ross in her pioneering work *On Death and Dying*. These stages have since been expanded by psychotherapist Dorothy Heiderscheit, O.S.F., of Dubuque, Iowa. In light of the data gathered in my study, these stages seem applicable to the grieving of the midlife woman. Some go through all the stages, while others do not. Likewise, some experience the stages in the order discussed, while others do not.

The first stage is shock and denial, epitomized in the statement, "This couldn't be happening to me."

Changing the Church, challenging the community, developing a superself were all noble aspirations, that remain elusively distant.

Reactions vary from a numb "business-as-usual" attitude to unbelieving protests of indignation. Some religious assert their denial by increasing their demands on their schedules so as to prove to themselves and others that their stamina is unchanged. Others express denial by resurrecting impossibly vigorous exercise programs that were daily fare in their teens but are now dangerously taxing. They may place bets on their physical stamina or challenge younger people to athletic contests. Whatever the manifestation, the individual is denying the obvious fact that she is getting older and succumbing to the same aging process that overcomes everyone.

Denial is not necessarily pathologic; it can be to the psyche what shock is to the body—a breathing space, a time to absorb the enormity of what is happening. Moral judgments about the evils of denial are pertinent only when the person persists to the detriment of her own growth and adjustment. The woman who flagrantly violates her physician's advice or who dresses in a manner meant to assert a youthfulness that no longer exists is ultimately harming herself by refusing to accept the self that she is—a gracefully maturing woman whose body is adjusting to the growth and aging process.

During the second stage of grief, emotions erupt. Everything that was pressing for expression after the realization of sifting time and unwanted change seems to explode at the same time. She feels alone and lonely, believing that no one else understands the unique pain she is experiencing. She often voluntarily withdraws to cry, rant, or curse in private.

Hurt and anger characterize the third stage. Be-

lieving that life, community, and God have short-changed her, she does not feel that it is fair for her to suffer so terribly when she has led such a good, virtuous life. She begins to question the value of her life-style and her various mortifications, dedications, and ideals. It is as if she were saying, "I don't deserve this. Why me? People living decadent lives deserve the signs of ravage—not me. It's not fair."

The anger is violent and indiscriminate. It can be directed at any person or any thing as the midlife woman seeks a target for her wrath. She aggresses against herself because she is aging; she aggresses against younger people because they are young; she aggresses against older people because they remind her of what she is becoming. Railing against God, the midlife woman demands a reasonable answer to her seemingly unreasonable plight. Working through this stage of grief is not pleasant to experience or to observe. The person knows that she is behaving irrationally but seems unable to do anything about it. She vacillates between unprompted outbursts and tearful apologies for them, only to repeat the cycle again and again. She feels trapped and responds to this uninvited bondage by lashing out.

LATER REACTION STAGES

Denial, emotionality, and anger are exhausting, so it is not surprising that during the fourth stage of mourning the midlife woman becomes ill. Her resources are depleted, her direction is lost, and her body is tired. She may have managed admirably for several months, struggling through her early grief, but she now succumbs to the toll taken on her body and psyche. The illness can be physiologic or imaginary, but the result is the same—she feels sick. Illness provides her with the time and distance required for recovery and rearmament. But illness also imposes further proof of her imminent decline, resulting in an approach-avoidance conflict; the individual wants and needs the resting time imposed by the illness and she wants and needs not to be ill because of its statement about her reduced strength and resilience.

The outbursts of earlier mourning are replaced by the panic and anxiety of the fifth stage. Overwhelmed by the incontrovertible facts, the religious believes that she is losing control—and losing her mind—as she frantically seeks answers and solutions. She is unable to concentrate, unable to sleep, unable to pray. Flitting from person to person and activity to activity, she questions, immediately dismisses answers, then wildly questions again. She may doctor-hop or house-hop, searching for some reliable person or activity to promise stability and reassurance. Not knowing what she can do now or in the immediate future further enhances her sense of rootlessness.

Unable to find satisfactory solutions, the woman in the sixth stage of grief descends into guilt and self-blame. It is as though she were saying, "I couldn't find the cause of this outside myself, so I must be the culprit." She reviews her life with great care, trying to identify the transgression responsible for her current misery. This stage is characterized by the "If only . . ." syndrome: "If only I had exercised more . . .," "If only I had dieted better . . .," "If only I had prayed more . . .," "If only I had accepted that employment . . .," "If only I hadn't spent so much time at that one thing. . . ." The list goes on; she leaves no stone unturned. Convinced that she is among the world's most despicable persons, she tries to rectify what she believes to be unforgivable lapses in personal responsibility by imposing strict mortification regimes on herself and by seeking forgiveness from those she feels she has wronged. Guilt and blame become their own ends; the woman feels she must suffer because she deserves no better.

The seventh stage involves depression and loneliness. Withdrawing from friends and activities, the midlife woman retreats to the privacy of her room and her soul. She feels and acts sad; she is unable to respond to the well-intentioned pleas of her friends that she do something to snap out of it. Her future is dim; her outlook is bleak. Nothing seems worth the effort. She contemplates her past—her energies, activities, enthusiasms, friends—and realizes that they will never again exist in the way she knew and enjoyed them. Clinging to them would be futile, and she painfully mourns their passing. The midlife woman also contemplates her future with the realization that she is taking a different person with her into this uncharted territory. She finally knows she will continue to be active and productive, but she knows also that her accomplishments will be different because she is different. Various hopes, dreams, and aspirations must be abandoned; youthful visions must be modified. The midlife woman begins to accept that it is humanly impossible for her to accomplish all that she had hoped for in her youth. Her mental meanderings are bittersweet as she realizes that many of her ambitions were fantasy, an insight that rocks her conception of herself as rational and competent. Changing the Church, challenging the community, developing a superself were all noble aspirations that remain elusively distant, forcing her to acknowledge that her expectations exceeded the human limitation of aging. Cherished goals must be revised and made more reasonable. Thus, the depression of this grieving stage is both reactive and anticipatory, requiring time, solitude, and understanding.

Reentry worries herald the eighth stage of mourning. Having achieved some sense of peace about herself, her past, and her future, the woman is now ready to begin living the new life she has fashioned, but she is unsure how to proceed because of the changes that have occurred during her emotional and physical absence. Like a traveler re-

> **No longer young, but not yet old, she is filled with new strength and life as she embarks on the second half of her life journey.**

mation stage, wherein the midlife religious understands, accepts, and embraces the person she is. No longer young, but not yet old, she is filled with new strength and life as she embarks on the second half of her life journey. Pangs of youthful longings recur, but she is now comfortable with them as she incorporates them into midlife wisdom. Because her energies are no longer tied up with fighting the inevitable, she can employ her strength to resolve the midlife philosophical questions, which, according to Jung, are the crux of the midlife transition. Mourning of youth must occur before midlife can begin; it is the necessary prerequisite for midlife introspection and interiorization.

It is hoped that spiritual directors, religious personnel involved in continuing formation, and leaders in communities of women religious will find these observations on the midlife crisis helpful. Further results of my study will be reported in a forthcoming article in HUMAN DEVELOPMENT.

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turning from a prolonged journey, she looks around with caution and wonder, amazed that so much looks the same, yet frightened because so much has changed. She remembers her irrational outbursts of earlier times and is uncertain how others will respond to her now. She recalls her withdrawal and silence and worries that others will keep her at arm's length. "Will they forgive me?" she asks. "Will they accept me?" If her mourning has been protracted, the midlife woman may be faced with the very real dilemma of catching up on considerable amounts of work; this in itself can be overwhelming. Attempting to reestablish a customary routine in relationships and work results in emotional extremes—one minute resolute and determined, the next frightened and insecure.

FINALLY HOPE AND AFFIRMATION

Finding that she can, in fact, return to life with dignity and determination, the midlife religious enters the ninth stage of grief, which is characterized by hope. Seeing the light at the end of the tunnel, she wants to get on with life and work. Having come to grips with her body, her age, and her future life goals, she is eager to apply her new insight and enthusiasm to daily living. All is not resolved, because the ninth stage of grieving is an up-again, down-again experience as the practical working out of her reentry evolves. As daily successes prove that she can and will survive, the religious finds that the good days begin to outnumber the bad. Hope increases as peace and success return.

The tenth and final stage of grieving is the affir-

Middle-Aged Religious With Aging Parents

ANNE BICKFORD, S.H.C.J.

Many religious men and women in middle life find themselves increasingly concerned about difficulties in the life situation of their aging parents. In many cases these individuals, whose religious vocation took them out of the mainstream of family life, find themselves unprepared psychologically and practically for the role reversal that occurs as parents suffer the inevitable diminishments of normal aging or progressive illness and their children are called upon to assume caretaking responsibilities.

Some of the stresses of dealing with aging parents grow out of life-long patterns of relationship. The emotional dynamism of the parent-child relationship, which begins before birth, develops during the childhood dependency stage, and is prominent during independence-seeking adolescence, still continues to operate during adulthood—a process that evolves throughout the entire life span. Many of the developmental tasks of adolescence and adulthood (e.g., leaving home, assuming responsibility for one's own life, establishing and maintaining new relationships, making permanent commitments) involve a radical, often painful shift in the relationship of maturing persons with their parents. For most people who are not called to celibacy, the developmental cycle is lived out within the context of a family. Young adults raising children of their own begin to understand what parenting involves and eventually come to appreciate their own parents' childrearing efforts and become less idealistic and less judgmental. For religious men and women, however, the continuing maturation process occurs within a network of structures, relationships, and stresses that differ from those experienced by other family members.

In some families, a conspiracy of unreality seems to exist between religious and their parents, as they try to protect each other from the negatives in human life. Many religious are experiencing a tension peculiar to our times in dealing with parents whose expectations of their religious children were shaped within a pre–Vatican II Church, with no allowance for the difficulties and failures inherent in all human life or for the social upheavals of the second half of the twentieth century. The religious son or daughter is unrealistically regarded as impervious to the ordinary psychological states and stresses that accompany mature development in the actual world. With interesting inconsistency, a family can view its religious member as naive and in need of protection from life's harsh realities and at the same time as endowed with grace, wisdom, and ready solutions to life's problems.

SHIFTING PERCEPTIONS

The other side of the parent-child problem reflects the fact that many religious left home during their teenage years, before they were capable of seeing their parents through the prism of mature understanding. Adolescent attitudes and perceptions became frozen at the time of separation, with a number of developmental tasks hardly begun. Rebellion phases were either bypassed or left unresolved, often to be acted out later in conflicts with religious authority figures or in an overcompensating smothering of parents with dutiful, loving concern. Sometimes delayed development of adult attitudes occurs when middle-aged children, perhaps for the first time, recognize their aging parents as real people with real human needs who are moving from independence to a dependence that is not of their choosing. Sometimes a crisis in a parent's life propels the religious member of the

Sister Bickford is director of the Center for Personal and Professional Development for the Sisters of the Holy Child Jesus. She also teaches a course in the sociology of gerontology at Rosemont College, Pennsylvania

family into a recognition of mature relatedness and of a marked change in the balance of responsibility within the parent-child relationship.

The degree of responsibility assumed for the life situation of aging parents is a growing problem today for individual religious and for their congregations. At a time when one in every ten persons in the United States is 65 or older, more and more religious are finding themselves concerned about their parents, some of whom are sick, alone, or to some extent unable to take adequate care of themselves. Of the nearly 20 million people in the 65-or-older group, only one in 20 is residing in a hospital or nursing home. The other 19 are either living independently or being maintained at some level of dependence with help from family or community services. The gamut of living situations for older people ranges from fashionable retirement villages with sophisticated care systems that compensate for gradual diminishment to disreputable boarding homes where old people are housed and fed in dehumanizing squalor. Somewhere in between is a decent, life-enriching, person-respecting situation in which older persons can maintain the level of independence they are capable of and receive care with dignity.

DIFFICULT QUESTIONS

There are some hard questions for religious, for their congregations, for their parents, and for other family members to ponder. For example:

- What is the appropriate level of responsibility to be assumed by religious persons who want to help their parents find a satisfactory living situation, one that provides needed care with dignity?
- Who in the family is responsible for decision making when parents begin to fail?
- To what extent do older persons lose their right to make their own decisions when they become ill?
- Who is to judge the degree of the parent's physical or mental disability and whether the disability is irreversible?
- If there are several children, who has responsibility for care of a dependent parent?
- Can a religious by virtue of being a religious abdicate all responsibility for caring for parents, leaving such care to siblings or others?
- Can a religious, unencumbered by marital and parental obligations, assume full responsibility for aging parents and their affairs?
- How does the religious strike a balance between assuming responsibility for a parent's care and participating in community life?
- Should a religious postpone apostolic work indefinitely to be with an ailing parent?
- Should a religious force the issue by encouraging an older parent to arrange for nursing home care?
- Should a religious be the family member to as-

A religious person's concern for aging parents can lead to rediscovery of brothers and sisters and inclusion into a family of adults.

sume responsibility for arranging nursing home care when other options appear unworkable?
- Does a religious congregation have any obligation for the parents of its members?
- Does a religious congregation have a policy or tradition of providing emergency support in times of family crisis?
- When religious persons left home, did they give up the rights and responsibilities of a family member with regard to decision making and financial affairs?

These questions have no easy answers. Many of them have the potential to elicit guilt feelings and provoke family tensions. The religious, likely to be a perfectionist by profession as well as by nature, is particularly susceptible to anguished, often vague feelings of guilt in relation to parents for not having been the perfect child, in relation to the congregation for not being a perfect religious, and in relation to other family members for having done either too much or too little of something. Besides adjusting to normal middle-aged recognition of opportunities missed and early promise unfulfilled, religious in midlife are often experiencing crisis in their personal life and in their relationship with the Lord.

SYNDROME OF GRIEF

There are many components of the malaise religious suffer as they watch their aging parents gradually deteriorate and move toward death. One element is an irrational feeling of having been abandoned by the generation whose job it has al-

ways been to see that "things are taken care of."
Now the generation taking care of things is one's
own—a sometimes welcome, sometimes discon-
certing realization. In addition, definite signs of
human finiteness are not easily ignored in one's
middle age as the cumulative toll of years becomes
more evident in parents' lives. Our youth-centered
American culture recommends escape from the
realities of aging, as though there were a stigma
attached to the second half of the life span both for
aging parents and for their middle-aged children.
The process of grieving for parents' waning vitality
is accompanied by grieving for the self that is
equally enmeshed in the life-and-death cycle.

Another aspect of the same syndrome stems from
the constant security of religious' own lives. They
know that they are part of a system that provides
financial support and adequate care whatever their
needs may be. Having vowed poverty, they still
have everything they need, and that realization can
leave them guilt-ridden and frustrated at not being
in a position to provide the same needed support
for their parents. Comparing pleasant, well-staffed
infirmaries for aging religious with the life situa-
tion of an aging or infirm parent who lives either in
isolation or among strangers suggests possible al-
ternatives: building intercommunity facilities for
aging parents of priests, brothers, and nuns or ad-
mitting aging parents as patients to retirement and
care facilities of individual congregations.

Practically speaking, the realization of any such
scheme would involve difficulties related to fund-
ing, Medicare and Medicaid regulations, and state
and federal nursing home codes. Communities
would also face the problems of staffing and finding
adequate space. Thus far, these difficulties have
prevented religious communities from developing
comprehensive policies to help the increasing
number of their members concerned about aging
parents. In fact, many religious organizations find
that caring for their own expanding older popula-
tion is all they can manage in this time of rising
costs. Taking on responsibility for other lives would
require both financial and institutional restruc-
turing. Meanwhile, guilt feelings, anguished con-
cern, and the number of leaves of absence re-
quested to provide care for parents continue to es-
calate in many religious communities.

INFORMED ABOUT RESOURCES

Some of the emotional pain experienced by
middle-aged religious could be eliminated or at
least alleviated by contingency planning with the
aging parent and other family members before the
situation becomes urgent. One positive aspect of
the old-age explosion in the United States is the
provision for community, state, and federal ser-
vices to the elderly. Many more options for older
people are available today, and it is important for
those who are aging and for those concerned with

aging people to know about these possibilities. In-
dividuals who want to remain independent or
semi-independent may require a variety of services
such as meals-on-wheels, visiting nursing, free or
low-cost transportation, housework assistance, and
senior volunteer programs. Even the investigation
of nursing or retirement home facilities (the best of
which usually have long waiting lists) can help to
cushion a difficult adjustment at a later time,
should residential care become necessary.

A religious person's concern for aging parents
can lead to a rediscovery of brothers and sisters and
inclusion into a family of adults. The choice to be-
come a member of a team that includes one's aging
parents, siblings, congregation, competent advis-
ers, and friends, all working together to arrive at
favorable solutions, can lighten the often over-
whelming weight of responsibility that many reli-
gious assume. Willingness to share in working out
problems can strengthen old bonds; it can also ex-
pose old wounds, but at a time when emotional
defenses are lowered and superficial differences
seem unimportant. The ghosts and stereotypes of
the past may be laid to rest through mutual con-
cern, in the realization of shared love.

The pain of loss, the anguish of recognizing that
parents are deteriorating or suffering, and the
feeling of powerlessness at not being able to reverse
life's processes can combine to propel both parents
and children into a cycle of grieving. As thana-
tologist Elisabeth Kübler-Ross has pointed out,
this will often involve psychological phases of
denial, anger, bargaining, depression, and accep-
tance. A deep rethinking of personal identity and
integrity in relation to family, life commitments,
and life itself is a necessary and important part of
the cycle of human development. Acceptance of life
as it is demands a stripping away of illusions about
parents as symbols of security, about self as
savior of the world, and about God as obligated to
make life pleasant. Middle-aged maturity is hard
won; the midlife crisis is real. The psychic and spir-
itual climate for the rest of one's life may well de-
pend on the decision made at this time either to
defend against pain by psychological withdrawal
or to remain fully engaged in the struggles with
life's realities. There is no getting off the cycle of
life. It is, however, possible to do some of the
steering.

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REGRESSION IN SERVICE OF THE EGO
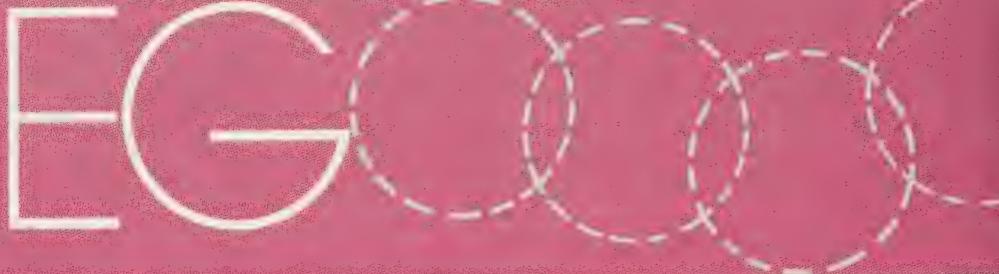
JAMES TORRENS, S.J.

> Feeding time. Open the book
> so the beast can nibble. Nod him back
> into his dream cave, or unblock
> the city exit into sun. A box
> has to let its flaps down, and blithely
> out will pop Jack, relieved and blinking,
> his tongue rudely out. Don't brusquely
> stuff him back in. Friend, if you beckon
> the file clerk from his Scrabble, with beak
> wide he will crow grandly. Unbridle
> the workhorse, slipping a grub sack
> over his pet nose. "Slow, slow, or you'll burst,
> poor creature." He has borne the brunt.
> A short space now he relaxes on the brink.

As a live-in faculty member in a Jesuit college dormitory, I have been an astonished witness to the following ritual on the eve of final exams. It is played out between an all-male dormitory and a much larger coed dormitory, situated across a paved square. On the Sunday of hardest study and greatest anxiety, after the 10 P.M. campus Mass, men of the smaller hall gather and begin yelling vigorous insults, ranging from the clever to the merely crude, at all the inhabitants of the facing dorm. A large male contingent from the latter responds in kind, cheered on by women in the upper windows. The tempo builds; the barrage gets heavier. Then suddenly, as if by prearrangement, it all stops about midnight, and students go back quietly to their desks and resume studying.

The Encyclopedia of Psychoanalysis classifies the above phenomenon as "regression in service of the ego." It runs according to the textbook—all hell let loose within perimeters. Says the *Encyclopedia:* "The essential quality of these regressions in service of the ego (i.e., of the total personality) is that they are controlled; they are circumscribed, transient, and reversible." These college capers are the stuff of storytelling in a later life, which often enough feeds on them. Anyone caught in the shoutout, however, finds this "instinctual diffusion," this "influx of infantile aggressive energies," rather less than charming.

Admittedly, the Dionysian face of man as depicted by the comedies of Aristophanes, Rabelais, and Shakespeare needs to show itself from time to time and to be too disapproving makes one liable to be cast as Malvolio. Still, I cannot help thinking how typical this event is of the so-called adult world, in which day-and-night attention to business, politics, medicine, graduate studies, a cause, or a movement takes its punishing toll, building up pressure toward the episode of release, the decontrol of instincts, or the hiatus of responsibility. Idealists, as well as frank materialists, are subject to this dynamic, which Freudians interpret as a damming up of instincts with an inevitable chaotic outburst to follow. The Crusaders devastating Constantinople on their long, difficult way to reclaim the Holy Land fell victim to this spirit of rampage. Less dramatic but more typical of our pragmatic times is the sentence recently overheard on a San Francisco street corner from an American businessman taking leave of two graying Japanese counterparts: "Listen, don't forget the girls."

How lacking we are in self-respect or appreciation of ourselves as complex organisms! Compulsive work followed by compulsive play — that is surely one of the "diseases of civilization" discussed in the article "Apostolic Health" in the Spring 1980 issue of HUMAN DEVELOPMENT. Father

Father Torrens is professor of English at Santa Clara University in California.
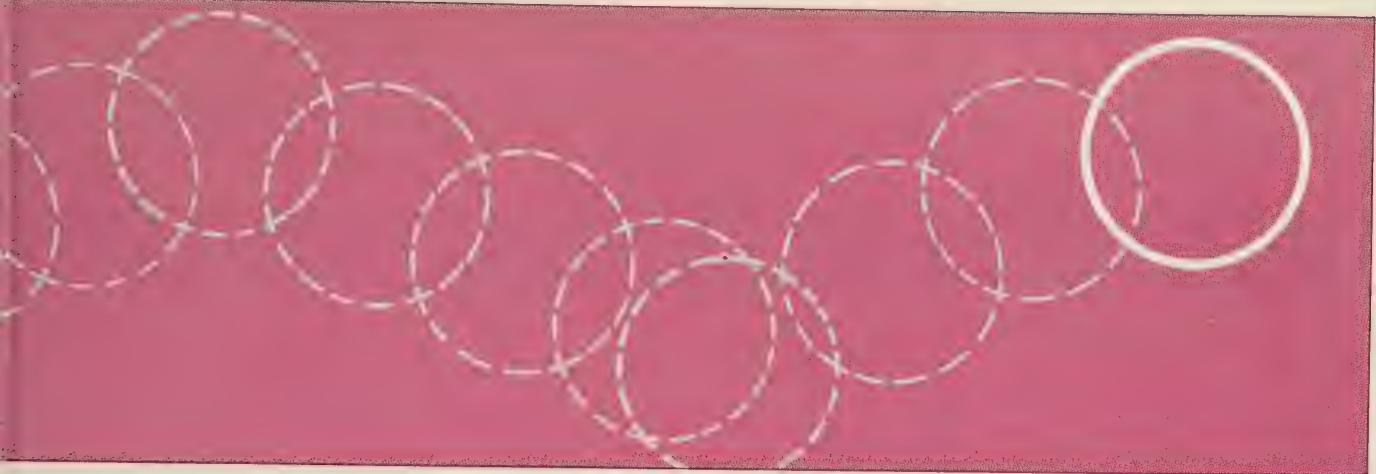
Gill, the author, then sharpened the insight and changed the phrasing to "disease of choice." For we are not the slaves of determinism but children of God with the freedom that the Spirit brings. Exorbitant as the demands on us may seem, the means are given to us to do them justice: conditioning and fitness, life-style modification, declaration of priorities, and grace to weed out the nonessential.

To mature—or just to age—is to recognize oneself as flesh and blood, with flow and reflux of energies. And who, at whatever age, does not need to breathe normally, to hit one's own pace even when kept on the run? Our individual gifts come with built-in specifications: Use for a given period, in this particular way, to the following ends. We are all subject to a large and indeed awesome rhythm, which the Book of Ecclesiastes sums up: "For everything there is a season, and a time for every matter under heaven." We may paraphrase its detail: There is a time to be on stage and a time to slouch in the loges; a time for talking turkey, a time to bite one's lip, and a time for just chatting; a time to produce and a time to let the machine idle; a time to push Brother Ass, as St. Francis would say, and a time to let him rest. But we also need to spell out what other ages took for granted, that a rhythm is not an oscillation between extremes. The life that when plotted on a chart comes out looking like a lot of jagged lightning strokes cannot be called rhythmic. With some people, even when they give you a little time for friendly conversation, you can hear the clock ticking.

The Law of Moses contains as its third major precept one that we recognize as universally binding: the law of sabbath observance, the ruling that there be fallow time for the earth and a rest period for the arms and brain of man to help us enter into God's own fruitful repose. Pay God the tribute of admitting that you are a creature—that is what the law says. To circumvent the clever hedging and dodging of men, interpreters spelled out sabbath observance in minute details that soon became onerous. The heart of the commandment—rest from labor for attentiveness to God—got lost. It is still lost. The busiest and most idealistic people show themselves quite adept at screening out the question: How should the spirit of the third commandment help me shape the Lord's day?

Even more serious, the sense of a sacred rhythm is missing, the kind of profound understanding that led St. Ignatius to observe, in the Jesuit *Constitutions*: "It is not good to continue to work for a long time without some recreation or proper relaxation." Religious life two decades ago made a virtue of the tight schedule. The spirit got less breathing space than it needed. The clock mechanisms of an individual and the peculiar timing inherent to certain apostolates received little consideration. Even today, with maximum flexibility and responsibility pushed onto each person, priests, sisters, and brothers tend to get badly lost in their tasks. Time for prayer, desultory talk, exercise and recreation, home chores, and visiting the sick and elderly get haphazardly apportioned and too often neglected. And the means of surviving heavy schedules—overeating, alcohol, pills, irregular sleep—take a heavy toll. Double jeopardy!

Daily order of some sort is an aspect of divine service that we ignore at our peril. We still need reminding (and, alas, get stern reminders) that the creature that is us, when abused, will take its revenge. The creature does not need pampering, the kind of excessive attention that blocks off generosity, but only the humble attentiveness that will keep it healthy and in tone for service both human and divine. But if it is driven bullheadedly, if it is not refreshed and allowed to stop at an occasional oasis (not, in this case, the pub!), the creature may have the last word by lapses in performance, by some outburst, by a complete collapse—or more likely, as Fr. Francis Marien once observed, it will just psychically poop out.

TYPE A BEHAVIOR IN CHRISTIAN LIFE

JAMES J. GILL, S.J., M.D.

Most Christian parents and educators in the United States today are instructing the children in their care to strive toward perfection in their undertakings, to engage in competitive activities with a firm determination to win, and to use their talents industriously with a sense of responsibility for making the most of every moment God gives them to spend here on earth. What these parents and educators generally don't realize is that by fostering such perfectionistic, competitive, time-conscious attitudes, they may inadvertently be laying the foundation for heart attacks and early death among those whom they cherish. They can be endeavoring to create virtuous and productive adult citizens, but the outcome is quite likely to be individuals who manifest what cardiologists call a Type A behavior pattern—a major step on the road toward coronary heart disease and an abbreviated life span.

Not everyone who tries to be perfect is destined to suffer a heart attack; neither is every clock-watching person who enjoys competition. The individual with a Type A behavior pattern feels a need to accomplish more and more in less and less time and experiences frequent episodes of anger, irritation, hostility, and impatience because the fulfillment of this inner drive is inevitably impeded.

Saints strive, out of love for God, to be perfect for him and work to achieve all they can in their lifetime to give glory to him; they are generally not Type A. At times the difference between furthering the development of a saint and that of a Type A, heart-attack-prone person is a narrow one. In this article, especially with religious educators, formation teams, and leaders in mind, we will examine in depth the Type A behavior pattern along with the insidious ways it is likely to invade and destroy a religious person's life, relationships, and ministerial effectiveness.

BATTLING TIME AND PERSONS

Today there is hardly any place in the world where readers of newspapers, magazines, and trade journals are not at least vaguely aware of the Type A concept, but a quarter of a century ago nobody had even heard of it. Even now many people who use the term don't understand precisely what it means. They look at people who accomplish a great deal of work and who schedule a full day of activities every day and they erroneously label them all Type A people. But San Francisco cardiologists Meyer Friedman and Ray Rosenman, the co-discoverers of the phenomenon who also gave it its name, were observing more than just busy, hardworking, time-aware people in their everyday medical practice 20 years ago.

What they were finding among their heart attack patients was, as Friedman recently described in an article in *Executive Health*, a "struggle [that] consists of the continuous striving—sometimes hour by hour or even minute by minute—to accomplish more and more things or to participate in more and more events in less and less time. And also it consists of striving to compete ever more vigorously and ruthlessly against socioeconomic or professional rivals." He found that both struggles lead to "a chronic sense of time urgency and a free-floating hostility. In short, Type A behavior is an unremitting battle against time and other persons."

In an address at a Honolulu seminar this year, Rosenman further clarified the term. "What we call Type A," he explained, "is a group of observable behaviors that may be related to personality traits but do not make up a personality in themselves.

These behaviors may be genetic but are more likely learned. Some might have been taught by parents, others fostered by teachers." Pointing out the connection between Type A behavior and heart attacks, Rosenman said: "Just because a person has Type A behavior does not mean he is susceptible to heart disease. Most Type A people never have heart attacks. Neither do people with high blood cholesterol. It's the combination that hurts. People who smoke heavily, have high blood cholesterol, and don't exercise . . . seldom have heart disease unless they fit into the Type A pattern."

TYPE A CHARACTERISTICS

Friedman and Rosenman scientifically established, principally through their Western Collaborative Group Study of 3,154 men whom they followed clinically during an 8½-year period, that the Type A behavior pattern probably contributes more to an individual's risk of developing coronary heart disease than does high blood pressure (hypertension), obesity, lack of exercise, cigarette smoking, or a diet high in saturated fat, cholesterol, or sugar. A family history of coronary heart disease also indicates a risk of heart attack. In their internationally best-selling book, *Type A Behavior and Your Heart*, Friedman and Rosenman observed: "Individuals displaying this pattern seem to be engaged in a chronic, ceaseless, and often fruitless struggle—with themselves, with others, with circumstances, with time, sometimes with life itself. They also exhibit a free-floating but well-rationalized form of hostility, and almost always a deep-seated insecurity." In the book *Combating the #1 Killer*, medical journalists Jean Marx and Gina Kolata recently defined Type A personality as "a behavior pattern characterized by excessive time urgency, impatience, competitiveness, aggression, and hostility." It could be more simply stated that Type A persons are those whose external behavior and emotions reveal that they are feeling an urgency of time pressure, an excessive competitive drive, or undue hostility whenever they are thwarted in any way.

When professional researchers and clinicians approach the task of diagnosing a Type A pattern, they generally do so in one of two ways. Some employ the Jenkins Activity Survey, a self-administered, computer-scored questionnaire. Others use the structured psychological interview developed at the Harold Brunn Institute at Mount Zion Hospital in San Francisco and first used in the Western Collaborative Group Study. An interview assessment of the Type A behavior pattern depends on two factors: (1) the person's exhibition of this behavior pattern and (2) the ability of the interviewer to observe and properly judge the characteristics that make up this syndrome. According to the *Comprehensive Textbook of Psychiatry*, edited by Harold L. Kaplan and Alfred M. Freedman, the aim

of both the Jenkins Activity Survey and the structured interview is to elicit the following information about a person:

- Level of drive, ambition, and competitiveness
- Degree of involvement in work and other activities subject to deadlines
- Intensity of the sense of time urgency
- Level of hostility
- Intensity of desire for achievement and recognition
- Degree of tendency to speed up physical and mental activities
- Amount of display of motor-expressive features such as rapid and explosive speech, abrupt body movements, tensing of facial muscles, and hand gestures

SIGNS OF URGENCY AND HOSTILITY

According to criteria established by the currently operating Stanford University Heart Diseases Prevention Program, the following diagnostic signs of Type A behavior reveal time urgency: (1) facial tautness expressing tension and anxiety, (2) rapid horizontal eyeball movement during ordinary conversation, (3) rapid eye blinking (over 40 blinks per minute), (4) knee jiggling or rapid tapping of fingers, (5) rapid, frequently dysrhythmic speech involving elision of terminal words of sentences, (6) tongue (to front of teeth) clicking during ordinary speaking, (7) rapid walking, talking, eating, and other movements, (8) impatience with the rate at which most events take place, (9) frequent hurrying of others while they talk by saying over and over, "uh huh, uh huh," or "yes, yes, yes," (10) interrupting others to finish their sentences for them, (11) irritation with other drivers considered too slow, (12) anguish at waiting in a line or waiting to be seated in a restaurant, (13) impatience with performing necessary but repetitious duties (e.g., writing checks, making out bank deposit slips, washing and drying dishes), (14) indulging in polyphasic thought or performance (i.e., thinking about or doing two or more things simultaneously, such as reading a newspaper while eating breakfast or dictating a letter while driving a car, (15) bringing every conversation around to one's own interests, (16) belief that one's success has been due to the ability to get things done faster than others, (17) not having enough time to become the things worth *being* because of preoccupation with the things worth *doing* and *having*, (18) difficulty sitting and doing nothing productive; feeling guilt when relaxing, (19) not noticing the more interesting objects encountered in the environment, (20) not experiencing much delight in life.

Characteristics the Stanford program considers to be signs of free-floating hostility are (1) a habit of explosively accentuating various key words in talking, even when it is unnecessary, (2) an explosive, staccato, or unpleasant-sounding voice, (3)

CROSS-SECTION OF CORONARY ARTERIES

WITHOUT BUILDUP OF ATHEROSCLEROTIC PLAQUE
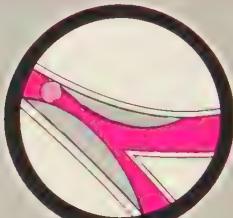
WITH BUILDUP OF ATHEROSCLEROTIC PLAQUE

playing any type of game (even with children) principally to win, (4) clenching of fists, pounding a table, or forceful using of hands and fingers, (5) challenging other Type A persons rather than feeling compassion for their affliction, (6) general distrust of other people's motives, (7) a characteristic facial expression of aggression, hostility, and struggle (e.g., drawing back of corner of lips almost exposing teeth, habitual clenching of jaw, or grinding of teeth), (8) irritation or rage when asked about past events that previously aroused anger.

SOME TYPE B CHARACTERISTICS

Type A behavior includes a variety of additional activities, such as thinking about other matters while engaged in conversation, rarely giving the other person one's undivided attention, interrupting while another is talking, feeling disinclined to linger at table after a meal, and being very concerned about numbers and facts and hardly ever concerned about beauty, artistry, or poetry. Nobody will display all of these Type A characteristics. A person with a severe case would mani-

fest a great many of them frequently and intensely.

On the other hand, a person who manifests few, if any, of these behaviors would be called a Type B person. A summary of Type B characteristics provided by Rosenman in the book *Coronary-Prone Behavior* includes:

- A general expression of relaxation, calm, and quiet attentiveness
- A gentle handshake and a moderate to slow walking pace
- A mellow voice usually low in volume
- Lengthy, rambling responses
- No evidence of clipped speech
- Slow to moderate pacing of verbal responses, with no acceleration at the end of a sentence
- Minimum inflection in general speech, almost a monotone with no explosive quality
- Rarely interrupts another speaker
- No speech hurrying
- Never uses the clenched fist or the pointing finger to emphasize speech
- Rarely sighs
- Hostility is rarely observed
- An absence of emphatic, one-word responses

Only about ten percent of the adult population in the United States has been found to equally exhibit characteristics of both Type A and B patterns.

In comparing the two types of pattern, Friedman and Rosenman have explained that "The person with Type B behavior pattern is the exact opposite of the Type A subject. He, unlike the Type A person, is rarely harried by desires to obtain a wildly increasing number of things or participate in an endlessly growing series of events in an ever decreasing amount of time. His intelligence may be as good as or even better than that of the Type A subject. Similarly, his ambition may be as great or even greater than that of his Type A counterpart. He may also have a considerable amount of 'drive,' but its character is such that it seems to steady him, give confidence and security to him, rather than to goad, irritate, and infuriate, as with the Type A man."

From inspection of the characteristics associated with the two types of behavior pattern, it is obvious that individuals are not easily categorized as one type or the other. However, only about ten percent of the adult population in the United States has been found to equally exhibit characteristics of both Type A and Type B patterns. It is probably true that the American way of life, especially as experienced by adults living and working in an urban environment, produces more Type A than Type B persons. But what is even more significant, from a medical point of view, is the fact that a Type A man is more than twice as likely to develop coronary heart disease than a Type B man is. This fact was demonstrated by the Western Collaborative Group Study. Even more striking was the outcome of a study conducted 20 years ago by Friedman and Rosenman with 83 Type A men and 83 Type B men. These cardiologists found that 28% of the Type A men and only 4% of the Type B men had suffered heart attacks. Furthermore, as Marx and Kolata have reported, "There is objective evidence that the coronary arteries of Type A persons tend to be more severely blocked by atherosclerotic plaques than those of Type B persons."

HEART FUNCTIONING AND PATHOLOGY

No one is born Type A. Before we examine the way people become Type A and some steps that can be taken to prevent or correct this affliction, which has often been called "hurry sickness," there are some facts, concepts, and terms relating to the heart that need clarifying. First of all, coronary heart disease claimed nearly 700,000 lives in the United States last year, which makes it the leading cause of death in this country. Twenty-five percent of these deaths involved persons less than 65 years of age. The number of women dying of heart attacks each year is increasing rapidly, but at the present time men are victims about five times more often. In this country, a healthy male child has one chance in five of developing coronary heart disease before age 60.

Diseases that affect the heart and blood vessels are termed cardiovascular; coronary heart disease (CHD) is the name given to cardiovascular conditions that are characterized by an inadequate supply of oxygen to the heart's muscle tissue. Angina pectoris (generally experienced as intense chest pain) and myocardial infarction ("heart attack") are two of the most common forms of CHD. A heart attack is the result of blockage of one or more of the coronary arteries (on the heart's surface), which normally carry blood to the muscle tissue of the heart. This blocking interrupts the supply of oxygen and other nutrients to a portion of the heart muscle (myocardium). The pain of angina pectoris is simply this tissue screaming for oxygen; a heart attack is the death of some muscle tissue. The dead segment is called an infarct. Myocardial infarct, coronary occlusion, and coronary thrombosis (blood clot) are all synonyms for heart attack.

Regarding the origin of heart disease, Marx and Kolata have explained: "To find out what causes heart disease, medical scientists must first uncover the cause or causes of atherosclerosis. Angina pectoris and most heart attacks are the result of the buildup of atherosclerotic plaques in the coronary arteries. These deposits of arterial smooth muscle cells, lipids (fats), and calcium partially or completely block the arteries, producing the rough, irregular surfaces that may trigger the formation of blood clots. Blood flow to a portion of the heart muscle is thus reduced, and it may be cut off entirely."

The precise cause of atherosclerosis is not yet

clear, but abnormal proliferation of the smooth muscle cells that line the arteries appears to play an essential part. Injury to the innermost lining may provoke the cells to divide, thus thickening the arterial wall and narrowing the inner diameter of the artery. It is also thought by some researchers that each plaque that forms on the inner wall of an artery is a clone; in other words, all the cells in it are the result of the division of a single parent cell. In this view, a plaque is a kind of tumor that narrows the channel through which blood flows inside the artery. These plaques may thicken to the extent that they block the flow of blood enough to trigger an artery-obstructing blood clot and heart attack. It has been known for many years that development of plaques is associated with cigarette smoking, high blood pressure, and elevated concentrations of blood cholesterol.

DEADLINES BRING SLUDGING

At first it may seem surprising that the Type A behavior pattern, with its overt signs of ambition, competitiveness, impatience, and hostility, should be classified along with blood cholesterol, hypertension, and smoking as a risk factor related to heart disease. What has been even more startling to many cardiologists are the research results suggesting that Type A behavior is *the* primary risk factor and the other three are secondary to it. In other words, blood cholesterol, smoking, and hypertension become potential killers only when combined with a Type A behavior pattern. Research studies have shown that when persons were involved in meeting pressing deadlines, which temporarily induced Type A behavior, their blood cholesterol level rose and their blood-clotting rate speeded up. Others under chronic time and competitive tensions manifested Type A behavior and significantly elevated levels of blood cholesterol and triglycerides (fats). These changes can contribute to the development of atheromatous plaques and the clotting of blood that occur in a heart attack.

Perhaps most ominous, Type A persons show a dangerous degree of sludging (clumping) of red blood cells after the ingestion of a meal containing a large amount of fat. Friedman and his associates, now working in the Recurrent Coronary Prevention Program in the San Francisco Bay Area, have called their fellow cardiologists' attention to the fact that "it may be that thousands of post-infarction patients [survivors of heart attacks], who were dependent on coronary collateral vessels, have died because of temporary obstruction of these vessels by a single fat-meal-induced sludging of red blood cells."

Type A people under stress also exhibit an increased discharge of the hormone norepinephrine. Too great an elevation of this substance in the bloodstream, when combined with excessive

Blood cholesterol, smoking, and hypertension become potential killers only when combined with a Type A behavior pattern.

physical exertion or an emotional outburst, has been found to be associated with the instantaneous death of many heart disease victims. Norepinephrine, in addition to contributing to the speeding up of the blood-clotting process, has the effect of increasing blood pressure by causing constriction of small arteries. The closing down of these arteries to the heart muscle could result in angina pectoris, coronary occlusion (blocked artery), and death. Because of the close association of norepinephrine with heart attacks, the participants in the Recurrent Coronary Prevention Program in San Francisco are taught to modify their behavior so as to avoid becoming angry, irritated, impatient, and annoyed since these conditions tend to raise the blood level of the hormone and bring on a heart attack.

ORIGINS OF TYPE A BEHAVIOR

In the lives of many Americans, the Type A behavior pattern begins to develop in childhood. Teachers who know its early signs can recognize the syndrome in their pupils as early as kindergarten age. Type A characteristics are acquired as a result of the child's being exposed to the values, beliefs, expectations, and norms of conduct that parents, other adults, and the media daily exemplify. Ambition, competitiveness, the pursuit of increasing numbers of material things, and a hurried effort to reach goals are all abundantly modeled by adults for the child and adolescent to admire and imitate. The child watches parents

LACK OF EXERCISE

CIGARETTE SMOKING

STRESS

TYPE A
BEHAVIOR PATTERN

DIET HIGH IN
CHOLESTEROL,
SATURATED FAT,
SUGAR, OR SALT

HIGH BLOOD PRESSURE

OVERWEIGHT
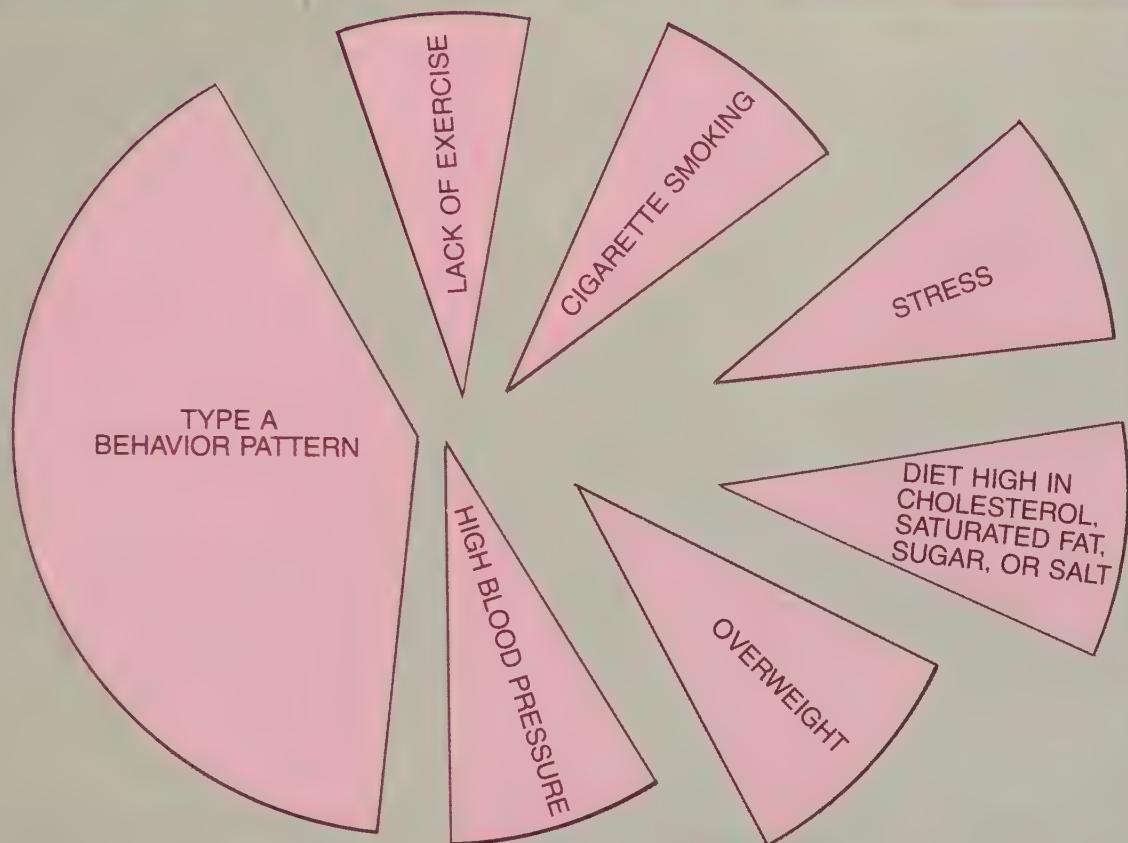
striving for promotions, higher salaries, bigger houses, better cars, and work-accomplishment awards and struggling to meet deadlines, with one eye on the neighbors against whose performance and achievements they are measuring their own. Teachers, peers, employers, and a national religion-inspired "work ethic" tend to reinforce the Type A example that so many parents provide.

Perhaps the best explanation of the way people learn Type A characteristics is the one California psychologist Virginia Price offers to the heart attack patients she is treating in group therapy to help them avoid a recurrence. Price emphasizes that at the core of Type A people's behavior lie their beliefs. If, for example, they believe that to be deserving of esteem they need to present a series of achievements, flawless performances, or victories over competitors, they will be driven from within

to act in a Type A fashion—ambitiously, perfectionistically, and competitively. Price asks her "hurry sickness" patients to examine such anxiety-producing beliefs as "My worth is not constant, it fluctuates"; "My worth is determined by what others think about me"; and "I can only feel good about myself when others are pleased by what I am accomplishing." Such beliefs give rise to people's continually needing to prove themselves, not only to others but to themselves. Says Price: "Fear of insufficient time, ability, recognition (love), and other resources exacerbates a Type A person's seemingly relentless effort to prove himself."

Price's principal efforts as a therapist, like those of other professionals who attempt to assist people to modify their Type A behavior in a Type B direction, consist principally in helping them to recog-

nize and eradicate their erroneous and health-threatening beliefs. But this isn't easily done. Such beliefs have been developed over the course of many years under the tutelage of admired exemplars. Moreover, Type A people find it hard to give up their behavior pattern because they have come to regard its elements as the secret of their success in life. Some, with a religious outlook, cling to the syndrome believing that it represents a zealous expression of attributes God has given them so that they can work effectively in the service of others. They fail to recognize its self-destructive aspects and the way their free-floating hostility may be impairing their ministerial effectiveness.

EGO-INFLATING HOSTILITY

Free-floating hostility may not be the best name for the antagonistic attitude and conduct Type A people frequently display. It may be a useful term for psychologists to employ, since they understand its meaning, but persons whose behavior is Type A often deny they are being hostile when their actions are called such by observers. They find it difficult to see hostility behind their relentless need to win in sports or games, which leaves them extremely angry whenever they lose. They find it equally hard to recognize as hostile their tendency to argue tenaciously until they win their point in any discussion or their habit of turning conversations into debates. Similarly, they are inclined to bristle if

you tell them they are acting out of hostility when they are being extremely demanding or critical of themselves or others.

Their hypersensitivity to criticism or to uncomplimentary remarks also reveals hostility; so does their physical appearance of tenseness and readiness to quarrel, even when they unconsciously cover it up by smiling. In all of these instances they are giving evidence of free-floating hostility, since they are acting in a manner that is opposite to love. People with Type A personality have, as Friedman, Price, and other therapists have pointed out, such a low level of self-esteem that they resort to this unaccepting and unloving behavior to bolster their own ego.

In repeatedly seizing opportunities to prove to themselves that they actually have worth, Type A people habitually lash out at others or "put them down." It is because the succession of targets they single out can include anyone or anything that their ego-inflating hostility is called free-floating. For a more comprehensive discussion of this phenomenon, we recommend the article "Indispensable Self-Esteem," which appeared in the Fall 1980 issue of HUMAN DEVELOPMENT.

CHANGING THE TYPE A PATTERN

Among the growing number of clinical psychologists and psychiatrists in this country who are assisting Type A people to modify their behavior

SOURCES OF TYPE A BEHAVIOR

Erroneous beliefs such as:

"My worth is not constant; it fluctuates"

"I can only feel good about myself when others are pleased by what I am accomplishing"

"The more I accomplish the better person I am"

relentless, hurried efforts to prove my worth continuously to myself and others

who want to develop an unbiased view of themselves. A few examples include:

• You must seek out and assess the intensity of your free-floating hostility. As you do, don't allow either rationalization or sophistry to blind you to its possible presence.
• You must try to estimate the ease with which you can receive and give loyalty and affection.
• You must examine all the activities that now absorb your intellectual, emotional, and spiritual interests. How many of these are concerned with art, literature, music, drama, philosophy, history, science, and the wonders of the natural world?
• Finally, you must not be afraid to ask, and to ask yourself over and over until you have answered the question, What, apart from the eternal clutter of my everyday living, should be the essence of my life?

Besides teaching hundreds of participants in the San Francisco Recurrent Coronary Prevention Program how to become realistic in their evaluation of themselves and their own worth, Friedman, Price, Stanford University psychologist Carl Thoreson, and their associates provide a set of exercises to eradicate Type A behavior and to replace it with Type B characteristics. There are 365, a different one for each day. The following are illustrative: (1) Don't wear a watch today. (2) Walk more slowly

is Donald Tasto, Ph.D., who coauthored the popular *Spare the Couch* with Eric Skjei, Ph.D., a professional science writer in California. Tasto's advice to his Type A clients is prefaced by the memorable remark: "If you can't learn to accept the unchangeable and change the unacceptable, you're laying yourself open for heart trouble." He suggests that anything people can do to enhance their adaptability to stressful situations will help prevent cardiovascular disease and heart attacks. Among his general recommendations are:

1. Learn to slow down and relax.
2. Avoid setting perfectionistic standards for yourself and others.
3. Remain calm in interpersonal conflicts.
4. Work on developing better social support and more positive responses from others.
5. Substitute positive for negative observations.
6. Prepare yourself for unexpected stresses.
7. Set specific goals; don't always escalate your expectations.

Friedman and Rosenman, in *Type A Behavior and Your Heart*, tell their readers that if they acquire "an absolutely unbiased picture" of themselves, they "will become far less dependent upon the opinions of other persons, and far less inclined toward a frenzied career of acquiring more and more numbers." The authors promise: "You will begin to understand that you have harried yourself mercilessly and needlessly in the past in an essentially vain effort to gain security from outside events and persons, when the only real hope for such security lay in frank self-evaluations." The authors then provide a series of specific directions for readers

FIVE WAYS TYPE A PEOPLE WITH LOW SELF-ESTEEM ATTEMPT (UNCONSCIOUSLY) TO BOOST THEIR SENSE OF WORTH

1
Multiplying achievements
2
Perfectionism
3
Competitiveness
4
Bragging
5
Free-floating hostility

than usual. (3) Recall pleasant memories for ten minutes. (4) Speak more slowly than usual. (5) Verbalize your affection to someone dear to you. (6) Linger at table after meals. (7) Seek a long line in a store or bank. (8) Look at people's faces on a bus, at a social event, at work. (9) Set aside 30 minutes for yourself. (10) Substitute understanding or pity for anger today. (11) Practice smiling at people. (12) Enjoy the beauty of a flower, plant, or tree. (13) Drive your car only in the extreme right lane. (14) Meditate on L. Van den Post's statement, "When we do not learn to understand and also love what we oppose in life, we produce only another form of evils we would abolish." (15) Reflect on the old Chinese proverb, "He who is hurried cannot walk gracefully." (16) Discuss with someone Goethe's idea that "Confronted by outstanding merit in another, there is no way of saving one's ego except by love."

In a recent article on health, *New York Times* reporter Jane Brody borrowed a few tips from Friedman and Rosenman's *Type A Behavior* book and added several of her own. Among her suggestions:

• Take stock of your life's goals, how you spend your time, what is really important to you and to your loved ones. Concentrate on what is worth *being* rather than what is worth *having*.
• Stop measuring your life in quantities—number of clients, number of committees on which you serve, number of accomplishments. Think more in terms of quality. Rid yourself of trivial obligations. You will probably find that doing a few things well is more ego enhancing than doing many things less effectively.
• Spend some time alone. Attend a concert, visit a museum, read a thought-provoking book. Or just sit quietly and contemplate the sky.
• Leave yourself more time than you think you will need to get somewhere or accomplish something.
• Take something to read whenever you might have to wait around or stand in line. Study the people around you. Think about someone you love.
• Get up 15 minutes earlier in the morning so that you won't have to start your day in a rush. Your body will appreciate the calm much more than the extra sleep.
• Stop interrupting others or finishing their sentences. Practice being a good listener, concentrating on what is being said instead of thinking of something that is of greater interest to you.
• Even when working against a deadline, take breaks periodically to chat with a neighbor, stare out the window, take a walk—anything that will help you to relieve the tension.
• Make friends with a Type B person. He or she will serve as a model of the relaxed behavior you seek in yourself.
• Finally, remember that habitual rushing and excessive competitive hostility are the two forms of behavior most closely related to heart attack. Think about what situations annoy you and call upon your intellect and sense of humor to get you through.

Some persons who read these recommendations are in a position to apply them immediately to their own lives. Included are persons who may have had or may be moving toward a heart attack and possibly an early death because of their Type A behavior pattern and the increasing physical damage it is inflicting on their coronary arteries. Others, who are Type B, will find frequent opportunities, by word and example, to use these suggestions to influence the lives of others, encouraging them to break old Type A habits or to avoid developing them.

RELIGIOUS CONSIDERATIONS

Many persons have come into Christian novitiates and seminaries with beliefs—generally uncritically reinforced during their years of religious formation—that the Lord loves those who work hard for him, accomplish many things, are continually available to all who want time and ministerial service, do not pay attention to their own needs or desires, strive to do all things perfectly, and are ambitious to improve everything that can be bettered for the sake of the Lord. They have combined these beliefs with a way of life that places little emphasis on regular, vigorous, stress-reducing physical exercise and often includes a diet heavy in fats; a social milieu not critical enough of obesity and too tolerant of cigarette smoking; a competitive apostolic climate that allows people to become compulsive workaholics, to the neglect of enlivening social relationships (not to mention prayer); and leaders often more positively responsive to the number of things their followers accomplish than to the kind of person their work habits are shaping them to be.

Even further, many young religious have been taught to pay more attention to their faults and those of others than to the good qualities and successes God has bestowed on them; they have learned to underestimate their true worth, in the name of humility; they have studied to know all the answers rather than to become interested, questioning listeners who want to learn from what other people have to say; and they have become used to living and working in an atmosphere characterized by such restless activity that no one in that setting could feel habitually at peace and unrushed. What is being described? An incongruity—handpicked followers of the Good Shepherd (who whispered "Peace be with you") who are becoming restless, hurried, and hostile shepherds with a Type A personality.

Assuming that the rushing, competitive, and often smiling but hostile Type A person in ministry will generally be less happy, less healthy, and less

> **Their worth does not depend on the outcome of their efforts; it has been given to them by the God who loves them for who they are; it is constant.**

following guidelines: (1) Show no less love when their children lose than when they win. (2) Show signs of love when they are just being themselves and not accomplishing something remarkable. (3) Let them know what good qualities you see in them rather than pointing out the gifts they lack. (4) Give them time, attention, and affection and let them know you enjoy being with them and value them for themselves. (5) Don't exaggerate the significance of their mistakes or failures and don't magnify the importance of their successes. Show them you believe their worth is constant. (6) Convince them that you cherish them for being who they are now, not for what they are going to become or do to "make something of their lives" in the future. (7) Help them learn to find true enjoyment in the things they do. (8) Teach them to invest their time in activities for the sake of the quality of experience entailed, not to multiply their endeavors for the sake of quantity. (9) Hold up Type B adults as models of a life reflecting love rather than hostility, cherishing rather than hurrying, health rather than disease. (10) By being or becoming Type B parents or educators, by valuing their own life appropriately and not being rushed and contentious—they will be able to show love for those in their care and draw them toward the Type B, mature life (like Christ's) that God created them to enjoy.

Much more can be written about the Type A behavior pattern and will be included in later issues of HUMAN DEVELOPMENT. What I have tried to do here is introduce the topic as one that is related to Christian life, religious formation, and ministry. We have looked at the association between Type A behavior and coronary heart disease, particularly heart attacks. We have also considered the important role a person's beliefs play in the development of hurry sickness. Finally, we examined ways in which professional therapists attempt to help their clients replace Type A habits with Type B characteristics and how religious formation personnel, leaders, educators, and parents can influence those in their care toward developing Type B behavior—and the health, happiness, and holiness that predictably come with it.

effective in dealing with people than Type B individuals, I think that those responsible for the religious development of others would do well to encourage those in their care (1) to learn to believe firmly that their worth does not depend on the outcome of their efforts; it has been given to them by the God who loves them for who they are; it is constant; (2) to learn to enjoy what they are doing while they are doing it; (3) to resist turning their whole lives into work, with a resulting neglect of friendships, prayer, cultural events, play, physical exercise, and intellectual development; (4) to learn to set priorities for the tasks and events on their schedule, rejecting those that cannot be handled without hurry or hostility; (5) to learn to say no to requests when a yes will contribute to the development of a hurried Type A personality; (6) to develop a habit of understanding, accepting, and seeing the good in the behavior of others and oneself rather than spotting reproachfully their flaws and failings; (7) to resist perfectionism—the tendency to be dissatisfied and upset with whatever and whoever is less than ideal; (8) to stop comparing their accomplishments and gifts with those of others; (9) to play for the sake of enjoyment, not having to beat someone; and (10) to get friends to point out Type A traits that are starting or continuing to spoil their humanity.

SOME FINAL SUGGESTIONS

Parents and educators who want to help the children in their care to develop Type B rather than Type A personality traits could be helped by the

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ANDROGYNY: Beyond Sex Differences

JAMIE FILELLA, S.J., Ph.D.

In a recent issue of HUMAN DEVELOPMENT, Linda Amadeo addressed a subject important to persons involved in ministry: sex differences and stereotypes. The article was unbiased and informative. It focused on "operative persuasions about sex differences" and on "the way we regard ourselves and one another." I intend to pursue the same issue and to give some concrete data on how priests and religious men and women actually perceive themselves.

During the past year I have administered a slightly modified version of the Personal Attribute Questionnaire (PAQ), constructed by psychologists Janet Spence and Robert Helmreich, to approximately three hundred persons. About half of those tested were persons working in various pastoral activities in three countries: India, Japan, and the United States. This group included 38 priests, 107 sisters, 117 laymen, and 26 laywomen. In spite of the obvious numerical imbalance of the sample, some significant trends appeared.

The PAQ was developed to measure three aspects of human behavior: the agentic, the communal, and the socially undesirable consequences of being unduly agentic or communal. The agentic scale reflects those human traits usually associated with getting things done. Such traits are considered socially valuable and are generally encouraged. Similarly, the communal scale measures aspects of human relations that are beneficial to people, either individually or collectively. The third category is used to gauge the negative consequences of being unduly agentic (e.g., overbearing, dominating, harsh) and of being unduly communal (e.g., weak, submissive, soft).

Spence and Helmreich identified agentic behavior as masculine and communal behavior as feminine. Thus, their third scale (called the M/F scale) is a measure of the undesirable aspects of masculinity and femininity. The M/F scale is like a warning signal: it indicates the extent to which individuals are departing from an adequate balance of masculine and feminine traits.

Within the PAQ, persons are classified as masculine, feminine, androgynous, or undifferentiated, according to the degree with which they identify in themselves traits that are socially and culturally defined as masculine and feminine. Within each of these four categories people can be further classified into the dominant (persons with high scores on the M/F scale), the adequately balanced, and the submissive (those with low scores on the M/F scale).

It should be noted that the scores on any of the three scales cannot be assumed to measure the actual degree of masculinity or feminity a person displays in his or her behavior. Rather, they reveal an individual's perception about self-attributed masculinity or femininity. In this context, androgyny is seen as the result of having successfully combined, in the process of growth, the social expectations of the masculine and feminine roles. On the other hand, the undifferentiated category refers to a lack of clarity in understanding one's sex role.

ANDROGYNY AS HUMANNESS

As defined in many dictionaries, androgyny refers to hermaphroditic, or bisexual, organisms that are basically male but also show anatomic structures and functional characteristics of the female.

Father Filella is professor of psychology at St. Xavier's College, Bombay.

Somehow, however, when applied to human beings, the scientific neutrality of the term androgyny is lost. Instead of conveying the richness of an organism's ability to sexually reproduce within itself, the term often carries a social connotation, that of an undifferentiated human being who is deprived of the satisfaction of being either male or female and of manifesting one or the other type of behavior.

The current psychosociological use of androgyny recaptures the philosophic origin of these words in the Greek terms *aner* (man) and *gyné* (woman). By explicitly expressing the twofold nature of a human being, the word androgyny emphasizes the fact that men and women are first and foremost human; they become masculine and feminine through a process of socialization in a specific society. In its current use, androgyny is synonymous with humanness. It is in this sense that I use the term here.

In my study of laymen, laywomen, priests, and sisters, I found that among the 117 laymen, 32% viewed themselves as masculine, 11% as feminine, 39% as androgynous, and 18% as undifferentiated. Of the 26 laywomen, 8% saw themselves as masculine, 31% as feminine, 42% as androgynous, and 19% as undifferentiated. Among 38 priests, 18% were masculine, 34% feminine, 24% androgynous, and 24% undifferentiated. Of the 107 sisters, 9% were masculine, 25% feminine, 39% androgynous, and 27% undifferentiated.

The study revealed the following salient results: (1) A large number of persons (nearly 40%) in each group, with the exception of priests, perceived themselves as androgynous. (2) A substantial number of lay people saw themselves as the sex they were (about 30% of laymen and laywomen see themselves as masculine and feminine respectively). (3) Fewer of the religious perceived themselves as the same sex (this is especially true of priests: only 18% of them perceived themselves as masculine; 25% of the sisters viewed themselves as feminine). (4) A sizable number of priests (34%) classified themselves as feminine—far greater than the number of feminine identifications among laymen and perceptibly above those of sisters and laywomen. Approximately half as many priests saw themselves as masculine as compared with those who viewed themselves as feminine. (5) Both sisters and priests showed a consistently high percentage of undifferentiated sex types: 24% of priests and 27% of sisters, against less than 20% observed among the two lay groups.

In general, then, it can be said that religious people differ from lay people in the way they per-

Perceptions of Sex Role Among Religious People
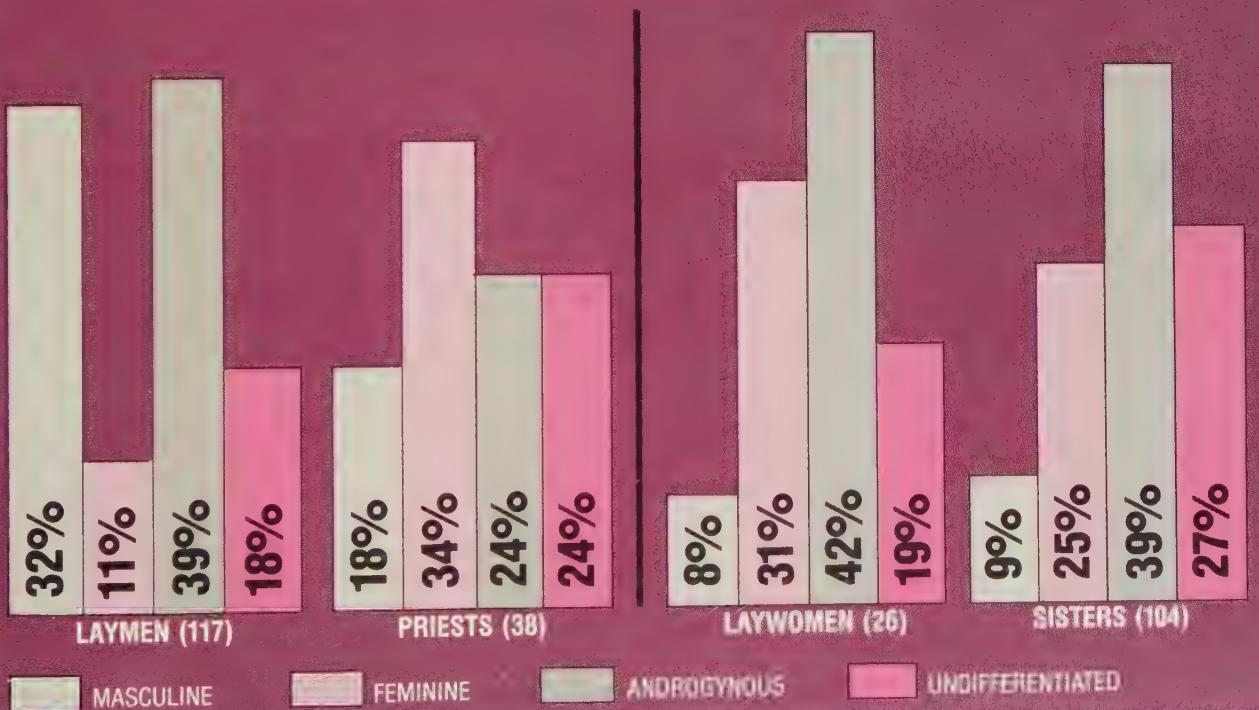
LAYMEN (117) 32% 11% 39% 18%
PRIESTS (38) 18% 34% 24% 24%
LAYWOMEN (26) 8% 31% 42% 19%
SISTERS (104) 9% 25% 39% 27%

MASCULINE   FEMININE   ANDROGYNOUS   UNDIFFERENTIATED

> **Priests would be expected to complement their basic masculine sex type with the feminine, giving rise to a well-balanced androgyny.**

ceive their sex roles. Both priests and sisters show less differentiation in their sex typing. Priests, and to a minor extent sisters, tend to be less same sex typed than lay people. Priests seem to see themselves as less androgynous than do other groups as well as far more feminine than masculine in their sex-role perceptions.

PSYCHOLOGICALLY FEMININE MINISTRY

Perhaps the most striking finding in these results is the feminine bias among religious people in their sex typing. This is all the more surprising in view of the familiar complaint that the Church is male dominated, and in the fact that, as Linda Amadeo pointed out, "qualities ascribed to men are more often positively valued than qualities ascribed to women." The Church is often represented as a male preserve in which qualities associated with men, maleness, and masculinity prevail and in which women must conform to masculine patterns of behavior to be tolerated. Unfortunately, at the social and institutional levels this may be true. My study data, however, reveal a different picture at the psychological level. While sisters tend to be basically equal to laywomen in their sex-role perceptions (except for being less sex-role differentiated), priests as a group are clearly different from their lay counterparts. The data suggest that this may be due to their need to conform to a pattern of behavior that contains elements that are socioculturally more feminine than masculine.

Does the shift toward the feminine pattern among priests include the traits of weakness, soft-

ness, and submissiveness (i.e., the negative traits of femininity), or is it compensated by negative masculine behaviors such as dominance, strength, and harshness? Among both priests and sisters, I found very few dominant persons (less than 10%), a sizable group of submissive persons (about 40%), and a large group of adequately balanced persons (more than 50%). The highest percentage of submissive people occurred among priests who saw themselves as feminine or undifferentiated and among sisters who perceived themselves as feminine and androgynous. An interesting finding was that all the sisters who considered themselves masculine also perceived themselves as adequately balanced. The same was true of those sisters who had an undifferentiated self-perception of their sex role. In general, however, it was evident that both sisters and priests tended toward the submissive rather than the dominant classifications and similarly identified with the feminine character, even with the negative aspects of weakness, submissiveness, and vulnerability.

CROSS-CULTURAL CONSISTENCY

The consistency of the feminine pattern among religious people raises a number of interesting questions, some methodological and others more substantial. Methodologically, a question can be raised about the relative influence of the cross-cultural composition of the groups of religious men and women in this study. Did the priests and religious of the various national groups show different patterns? If consistency is found across nations, the value of the data increases in its reliability. If there is no consistency, then one must proceed with great caution.

The composition of the priest group was very heterogeneous. There were 13 Asians (10 Indians, 2 Filipinos, and 1 Japanese), 10 Americans, 9 Canadians (5 French and 4 English speaking) and 6 Europeans (3 Spaniards and 3 Italians). An analysis of variance of the priest sample indicated no significant differences in the group, regardless of national origin and place of work. Other analyses drawn from sisters and from a combined group of sisters and priests were all consistent in the degree of similarity among religious men and women in their sex-role perceptions.

It seems safe to conclude that priests and sisters form a very compact group, very similar to each other with regard to sex typing, regardless of their country of origin or of the area in which they work.

It would seem normal to have a feminine bias emerge from the available data. After all, the religious and priestly vocation entails a set of values, tasks, and duties that are more closely related to the communal rather than to the agentic model. It is not surprising that priests and sisters showed a pattern of sociocultural femininity. What is striking is that there are so many religious men and women

who, in comparison with lay persons, were undifferentiated in the perception of their sex role. Furthermore, if androgyny is a desirable goal of human development, why are there fewer priests than sisters and lay people who consider themselves androgynous? Again, there must be factors that singly or collectively account for the clear feminine bias observed in the way priests perceived themselves —in their attributing to themselves not only the positive aspects of femininity but also the negative aspects.

UNDIFFERENTIATION AND GENITALITY

The high incidence of undifferentiated sex-role perception among priests and sisters may be interpreted in three ways: in terms of confusion, of unaccepted sexuality, or of unintegrated genitality. It is possible that inadequate sex-role training may induce a general state of confusion, resulting in arrested development and reinforcement of the original level of sex-role undifferentiation. A second possibility is that priests and religious, by virtue of their celibate commitment, may never come to terms with the subtly different demands of genitality and sexuality. As psychologist Donald Goergen has suggested, many of the problems of celibates stem from their inability to integrate the simultaneous demands of being fully committed spiritual people and fully sexual people.

Erik Erikson's scheme of the human life cycle offers a third interpretation. According to Erikson, after the identity crisis of adolescence, the young adult enters into a stage of intimacy, which generally implies a soul-searching and often churning experience of confrontation between the self and another. A successful resolution of this unprecedented experience prepares a person for the next stage of development, generativity, which is characterized by the urge to bring together one's life experiences and to share them with offspring. Conversely, the absence of a normal searing and healing experience of genitality prevents people from coming to terms with their sexuality and from clarifying their sex roles at a deep, personal level. This may be the case for a number of priests and religious. These three interpretations are not mutually exclusive. Actually, they can complement one another in two ways: first, by being individually applied to different sets of people, and second, by providing insights into the way different people develop or fail to develop through the various stages of growth or at different levels of depth.

Another impressive feature of the data reported above was the trend for sisters, on a par with lay people, to regard themselves as more androgynous than priests regard themselves. The assumption underlying most of the scientific work on androgyny is that to be androgynous is to be more fully human. It is assumed that people move from a state of sex-role undifferentiation, through masculinity (for boys) and femininity (for girls), to a state of androgyny for both sexes. Sisters seem to fit fairly well into this pattern, except for the large number of undifferentiated cases already referred to. Close to 40% of the sisters reached a stage of androgyny, while many others remained feminine, and a few were identified as masculine. In the case of priests, it is baffling that relatively few were classified as androgynous, when a far larger percentage of priests than of sisters and lay people might be expected to be androgynous. After all, by reason of their long and thoroughly planned formation and by the nature and type of interactions established with other people in the course of their ministry, priests would be expected to complement their basic masculine sex type with the feminine, giving rise to a well-balanced androgyny. A look at the third major finding of this investigation—the high incidence of feminine sex-role perception among priests—may help us focus on this issue with greater precision.

PRIESTS' FEMININE SELF-IMAGE

Femininity, as measured by the PAQ, implies a pattern of behavior with its center of gravity outside the individual. It is characterized by richness in emotional reactions, an openness to others that enables the person to respond to others' needs and expectations, gentleness and warmth in human relations, understanding and caring, and an awareness of the importance of others' feelings. All these traits are advantages in pastoral work. It is understandable, therefore, that priests want to excel in this behavior pattern and consequently develop an image of themselves that happens to be the basic feminine stereotype.

The price a person usually has to pay for having a feminine self-image is emotional vulnerability. Although this may at times be a sign of strength, it often renders an individual defenseless and exposed to feelings of confusion, uncertainty, hurt, and weakness. It is not unusual for a person in such circumstances to need and to look for reassurance and approval, for security and affection, and to be conciliatory and peace-seeking at all costs. This is the negative aspect of being feminine. Even on this score, priests fit into the feminine pattern. But how does this pattern come about? Could this process of development be avoided or redirected so as to induce growth toward full-fledged androgyny?

There are at least three explanations for the high incidence of the feminine pattern and the low percentage of androgyny among priests. First, boys and young men with a feminine sex-role perception of themselves may tend to gravitate to the priestly vocation. In this case, the long years of priestly and religious formation serve to reinforce this behavior. The feminine pattern observed among priests is the natural outcome of the compounding effect of a personal attitude acquired before entering the

Expectations Christian people have of their priests is very clear; to love others, to understand them, to care for them, to be gentle, meek and kind.

seminary and of priestly formation. This explanation, however, does not account for the large number of undifferentiated people among priests and sisters.

A second explanation is that the boys and young men attracted to the priesthood are not any different from other boys of the same age. But because of the long years of priestly formation or the climate of the houses of formation, the seminarians are gradually molded into a feminine type that affects their self-image. This explanation fits well with the high percentage of feminine identification among priests as well as with the high incidence of undifferentiated sex-role perception among the clergy.

A third hypothesis is that priests take on feminine traits in the course of and as a result of their ministry in an attempt to strike a balance between the high expectations people have of them and their own self-esteem. The expectations Christian people have of their priests is very clear, and as explained above, these expectations fit the social stereotype of femininity: to love others, to understand them, to care for them, to be gentle, meek, and kind. A priest exposed to these expectations day in and day out cannot escape being affected by them, especially in the strong role-bound situation in which priests find themselves. In unconscious, as well as conscious ways, they adopt (introject) all these social expectations in an effort to retain their self-esteem and to maintain consistency between their self-image and the image projected on them by their social group. It is a matter of social survival, apart from other religious or personal considerations. According to this hypothesis, priests were basically like other boys and young men with regard to their sex types before they entered the seminary, and they remained so through the long years of their training. It was only under the impact of their priestly obligations and in the exercise of their ministry that a revision of their self-image became necessary. This explanation accounts for the frequency with which priests identified with the feminine sex role, the low percentage of androgynous persons among priests, and the fairly high degree of undifferentiated, or perhaps confused, sex-role perceptions found among priests.

SUMMARY

I want to conclude by drawing together the major points made in the course of this article:
● Priests and sisters seem to differ as a group from lay people in the perceptions they have of their sex roles. The major difference I found was the relatively high frequency of undifferentiated sex roles among priests and sisters. This finding may very well point to a basic confusion about sex typing among people working in ministry.
● Priests as a group tend to have a biased perception of their sex role, revealed in a high incidence of feminine priests and a low percentage of androgynous priests. This is all the more surprising since the Church, as a social institution, has often been criticized as being an all-male preserve.
● The consistency of these findings across varied cultures seems to compensate for the limited composition of the sample used.
● Several hypotheses were formulated as plausible explanations of the study results. They were discussed with full awareness that more data is required for a more thorough explanation of the issues.

RECOMMENDED READING

Amadeo, Linda. "Sex Differences and Stereotypes." *Human Development*, Summer 1980.
Bakan, D. *The Duality of Human Existence*. Chicago: Rand McNally, 1966.
Goergen, D. *The Sexual Celibate*. New York: Seabury, 1974.
Spence, J., and Helmreich, R. *Masculinity & Femininity*. Austin: University of Texas, 1978.

Book Reviews

Happy Are You Who Affirm, by Thomas A. Kane. Whitinsville, Mass., Affirmation Books, 1980. Paperback. 184 pages. $2.95.

Reviewing a book with the title, *Happy Are You Who Affirm*, one can hardly do other than affirm. Yet in this instance it is a joy and a duty to do so. The author, Father Thomas Kane, lists the essential elements of affirmation as trust, approval, recognition, appreciation, reconciliation, reverence, and contemplation. As a founder and executive director of the House of Affirmation, a therapeutic center for clergy and religious, Kane can certainly speak authoritatively on the topic of affirmation. The clarity and depth of his understanding are especially evidenced in his presenting Jesus as the source and model of affirmation.

This brief but complete study is an excellent example of the psychotheological approach to life. This wedding of secular and religious sources, of theological and psychological truths, invites us to an integrity that has always been called for but is now more imperative than ever. On the whole, we have tended in our outlook on life—our own lives and those of others—and in our pastoral counseling to veer from one side to the other. Not too many years ago spiritual directors looked upon the offerings of psychology with suspicion. However, more recently psychology has been in danger of totally replacing theology in the spiritual direction offered by not a few priests. It is not only a question of balance but of fullness. Grace builds on nature. A full appreciation of a person's natural resources is the only complete foundation for a fully developing spiritual life. Kane's study affirms this reality.

I do not mean to say that holiness is dependent on complete psychological health and maturation. It is precisely when these are not present that affirmation is most powerful. It can help heal and fill voids and enable even damaged persons to go beyond their natural weakness to find fullness in receiving healing love. Jesus, our model, affirms us as incomplete persons, with the fullness of his love and mercy.

In addition to covering the theory that lies behind the psychotheological approach of affirmation, Kane's study is eminently practical. Inviting a deep appreciation of the power and beauty of affirmation, it calls for a careful and penetrating examination of conscience on the part of any spiritual guide or friend. I found that even a brief amount of reflection on the chapters "The Fruits of Affirmation" and "The Characteristics of an Affirmed Person" lead me to desire to enter fully into the way of affirmation. For those who are curious about Kane's treatment center or who want a model for integrating this approach into a program of their own, the last chapter on the ministry of affirmation is especially valuable.

It might not take long to read this little book, but it might change readers' lives and the lives of those they touch in the course of their life and ministry.

—M. Basil Pennington, O.C.S.O.

Shaping the Coming Age of Religious Life, by Lawrence Cada, S.M., Raymond Fitz, S.M., Gertrude Foley, S.C., Thomas Giardino, S.M., Carol Lichtenberg, S.N.D. de N., New York, Seabury Press, 1979, 197 pp., $4.50.

Beginning with the hypothesis that religious life in America is undergoing a major transition, the authors of this fine book have attempted to make sense out of the data and experiences of that transition. They set three major tasks for themselves: First, to develop models that can provide insight into fundamental questions related to religious life, especially with reference to contemporary problems and experiences. Second, to devise a scheme

Father Pennington is vocation director of St. Joseph's Abbey in Spencer, Massachusetts. He also gives instruction in Centering Prayer throughout the United States.

for identifying specific periods and tasks in the revitalization of religious communities. And third, to explore the structures and processes of community and individual transformation needed to facilitate the creation of alternative future directions for religious congregations.

The authors make it clear that they believe religious life can be revitalized, and they make explicit the assumptions underlying this belief. The revitalization of religious life, they observe, is a faith reality, is situated in a cultural context, demands widespread involvement, is a transforming and historical dynamic, and requires creative social learning.

They also hold that "theory informs experience in the movement toward action, and that reflection on that action helps to build new theory." In providing a clear statement of their theory and multiple examples of its application, they have done a great service for all those religious who are searching for a framework that will make sense out of the corporate and personal confusion they have experienced in the last few years.

The chapter on the historical model of religious life gives a clear account of the development of religious life in the Catholic Church. It helps explain how we got where we are and makes it quite clear that "it wasn't always this way." The chapter presenting the sociologic model of religious community goes beyond the evolution of religious life within the Church and focuses on the life of the individual religious institute. Taken together, these two chapters provide both a short course on the development and present state of religious life and a scale by which religious persons and communities can assess the present condition of their own community. They also present a way of distinguishing a pattern that will enable the reader to make sense out of the experiences that all religious people individually and collectively accumulate.

In the chapter titled "The Path of Transformation," the authors describe religious communities as formal social entities and then examine changes in community. Three decisions are viewed as crucial to the communities' effectiveness—the first relates to the "gospel venture" of the community, the second to the mode of organizing, and the third to assimilating persons into the community. A dynamic integration of these elements characterizes the religious communities that have a significant positive impact on the Church and on the world.

Although this book is practical and useful, it does not read like a manual of renewal or a fix-it book. On the contrary, I found it inspiring and encouraging. Its consistent emphasis on personal holiness, commitment, and centering on the person of Jesus Christ provides a valuable bottom line against which all renewal efforts can be measured.

Despite its multiple authorship, the book flows smoothly. And although it contains a great quantity of analyses, charts, diagrams, and data, it does not read like a social science textbook. Its references and suggested readings are not esoteric and are readily available if the reader wishes to refer to them. The book would be a worthwhile addition to the reading list of almost any formation program in which the participants want to understand their own experience in the broad context of Church history. It would also be valuable for anyone engaged in renewal, community governance, or constitutional revision. The time invested in reading it will be well repaid.

—**Don Sutton, S.J.**

Dr. Sutton is a student in his ordination year at the Weston School of Theology in Cambridge, Massachusetts.

Jealousy: How Prevalent?
How Remedied?

On a number of occasions HUMAN DEVELOPMENT has received a letter from a reader with questions it was virtually impossible for us to answer on the basis of theoretical knowledge or reported research. At times a question is of such a nature that responses from our readers could provide a very helpful reply. For example, a sister in the United States wrote recently:

"I have two questions to ask. First, are there many sisters who experience the same intense, upsetting, recurrent feelings of jealousy that make me feel just terrible so frequently? And second, if there are, can you tell me what they have been able to do to stop being such jealous persons?"

We know that nearly everyone experiences jealousy at times. But whether many sisters experience the emotion of jealousy as painfully as the writer of this letter does is a question that you can help us answer for her. Only you can tell us what you have successfully done to rid yourself of jealousy, or what you did (as sister, brother, priest, or layperson) to enable another to eradicate the green-eyed monster.

We would be glad to publish an article on the subject of jealousy, if you think it would be beneficial to you and to our other readers. Please send us a note to let us know if you would, and tell us what questions about jealousy you would like to see answered.

Two questions we would like to ask our male readers to answer for us are these: Is jealousy an emotion you experience painfully or see other men suffering intensely? and What have you found helpful in eradicating it?

We appreciate your thoughtful response to this appeal. Perhaps there are other questions you would want us to present to our ready-made forum of readers all over the world. If there are, please send them to us. Your desire for anonymity will certainly be respected.

The Editors

New Books from the Publisher of HUMAN DEVELOPMENT

To conclude this current issue, I would like to introduce our readers to four new books our publisher, Louis F. Le Jacq, has recently made available as an extension of our HUMAN DEVELOPMENT project. The first is *The Spiritual Exercises of St. Ignatius of Loyola: A Handbook for Directors,* written by Marian Cowan, C.S.J., and John Carroll Futrell, S.J., of the Ministry Training Services in Denver. The book clearly and interestingly explains the dynamics inherent in each stage of the Exercises. It is certain to be useful for people giving as well as making a directed Ignatian retreat. The second Le Jacq book, *Inside Christian Community* by Rosine Hammett, C.S.C., and Loughlan Sofield, S.T., is an insightful and timely one intended to enable religious congregations and parishes to understand and facilitate the processes essential to improvement of the quality of their community life. A third book is by the highly regarded John Navone, S.J., professor of theology at Gregorian University in Rome, and Thomas Cooper, diocesan priest in Kempston, Bedford, England, who have presented in *Tellers of the Word: Nine Moments in the Theology of Story* the world's first systematized, holistic (theology, philosophy, psychology, history, and literature combined) theory of ''story.''

Finally, encouraged by the several thousand people in religious communities, institutions, and ministries who have expressed a desire for copies of the out-of-print, earliest issues of our quarterly, Le Jacq has also published the hardcover *Human Development, Volume I,* which includes all the articles that appeared in the four 1980 issues.

All four of these new books represent what is more an apostolic than a commercial effort on our publisher's part to make these practical religious writings available as widely and inexpensively as possible. We are grateful for this assistance in our journalistic ministry and recommend these four books to our readers most enthusiastically.

James J. Gill, S.J., M.D.
Editor-in-Chief